

The Outlook

Vol. 74

July 11, 1903

No. 11

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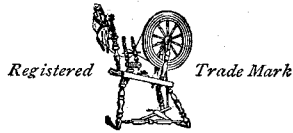
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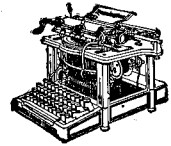
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The Iowa Republican
State Convention

Following the Democratic State Convention reported in these columns last week, the Iowa Republicans met in Des Moines on July 1, nominated a ticket with Governor Cummins at its head, and adopted a platform. The measures advocated by this platform include the regulation of trusts by the Government, the continuation of the "progress made in the preparation of the Philippine people for the fullest practical degree of self-government," the maintenance of the gold standard, and the rigorous enforcement of law (evidently in reference to lynchings). Earnest opposition is expressed to the disfranchisement of citizens upon lines of "race, color, or station in life." Governor Cummins's administration in the State is approved. So also is the National administration of President Roosevelt; in particular the course pursued by the President in his dealings with the trust problem and inter-State commerce. This platform also is to be added to the list of those State platforms which have specifically advocated the renomination of Mr. Roosevelt. Interest has naturally, however, centered in the tariff question as it has been discussed in Iowa, and for that reason the tariff plank is regarded as the most important. It reaffirms belief in the principle of protection, with an unqualified pledge to maintain it. On the other hand, it apparently does not present the present protective tariff as something sacred and inviolable, for it states that tariff rates "must from time to time be changed to meet the varying conditions incident to the progress of our industries and their changing relations in our foreign and domestic commerce. Duties that are too low should be increased, and duties that are too high should be reduced." Reciprocity is indorsed as the complement of

protection, reciprocity with Cuba being specifically mentioned as a measure which ought to be promptly completed. The fact that agitation for revision of the tariff at the hands of Republicans has been carried on by a group within the party in Iowa, headed by Governor Cummins himself, who by this convention has been renominated, and that this agitation has been opposed by other leaders, has given to this tariff plank peculiar prominence. The fact that it states that the duties must be changed from time to time seems to indicate that the Republicans of the type of Governor Cummins are being heard and their demands attended to. On the other hand, the statement of the platform regarding the way in which these changes should take place is enigmatic, not to say Delphic. To say that duties which are too high should be reduced is hardly more enlightening than to say that duties which ought to be reduced ought to be reduced. The real tariff question is whether duties are too high or are too low. Those who believe in absolute free trade (and in this country they are very few) merely believe that every tariff duty, no matter what it is, is too high. For any one else, even for those who believe in tariff for revenue only, the tariff question resolves itself into the question, How may the duties that are too high and those that are too low be discriminated from those that are just right? Upon this question, that is, to the tariff question as it really is, so far as the Republican party is concerned, the Iowa platform brings no enlightenment. Perhaps an astute student of politics may be able to gain some idea as to how the tide is running in Iowa by watching the progress of one phrase in the current or the disappearance of another, but for the information of the ordinary intelligent voter this plank in the platform can hardly be called valu-

able. The framing of such a statement, which, when finally analyzed, means nothing more than "whatever is, is," may be recommended to the admiration of those who believe that political platforms are meant for phrase-making—but to no others.



The Case of Mr. Metcalf A committee of the United Typothetae of America, as the result of an investigation of the dismissal of Mr. Metcalf, waited upon the President, and subsequently interviewed the Postmaster-General, for the purpose of urging the impropriety of recognizing such a bid as that presented by Mr. Paul Herman for supplying money-order forms, on the ground that he could not and did not comply with the conditions of the specifications. These specifications provide, as we stated week before last, that no contract shall be given "to bidders whose places of business are unfavorably located, nor to those whose establishments are provided with limited facilities, nor to those who shall not satisfactorily guarantee ability to fulfill such contracts to the satisfaction of the Department." Mr. Herman had no place of business, no establishment, and therefore, in the judgment of the United Typothetae, was not in a position to compete. This protest of the Typothetae has been overruled, and the contract has been granted to Mr. Herman, and we judge from the official report of the Postmaster-General to the President, which lies before us, that it is not intended to reconsider the dismissal of Mr. Metcalf. In this report it is stated that Mr. Metcalf, in the investigation already had, conceded that it was not his business, but the business of the Postmaster-General, to determine whether the bidder for such a contract was responsible or not, and it is implied that in assuming this responsibility so far as to advise Mr. Herman to withdraw his bid and re-enter the employment of the Wynkoop-Hallenbeck-Crawford Company, in which his son was employed, he acted in a suspicious manner. With this implied judgment of the Postmaster-General The Outlook does not agree. The Wynkoop-Hallenbeck-Crawford Company had facilities for carrying out the contract. Mr. Herman had no facilities, but had experience which would

be of value to the Department in the execution of the contract. Mr. Metcalf may very well have believed that it would in the end cost the Government more than the forty-five thousand dollars difference between the two contracts to give the contract, apparently in violation of the terms of the specifications, to a bidder who possessed no establishment and no facilities for doing work. In endeavoring to secure the combination of the establishment on the one hand and the practical working experience on the other, he did exactly what a good business man would have been very likely to do in the conduct of his own business. It was certainly an error in judgment on his part to do this without previous conference with his superior, and his action might well have been overruled and he might well have been warned against assuming in the future a responsibility which possibly tradition might devolve upon him, but which certainly the law does not. But for such an error of judgment an officer who has proved both his competence and his integrity by years of faithful work for the Government ought not to be summarily dismissed from his position.



**Booker Washington
Defines His Position**

Last week, before the Afro-American Council at Louisville, Kentucky, Dr. Booker Washington, addressing a large audience of his own race, gave a very characteristically heartening and stimulating address. It was suggested by the recent series of lynchings. "Let no man of the race become discouraged or hopeless." "Let nothing lead us into extremes of utterance or action." These were his two messages. To substantiate the first, he called attention to the men who, like Judge Jones, of Alabama, are determining that justice shall prevail. To substantiate the second, he called attention to the fact that "every race that has got upon its feet has done so through struggle and trial and persecution." He urged two lessons: one to his race, the other to the Government. The first was abhorrence of idleness and especially of the crime for which lynching has frequently been the punishment. The second was the determination that the same law should apply to both negro and white man. In

connection with this address some statements which Dr. Washington made in an interview with Mr. Raymond Patterson, of the Chicago "Tribune," are fitting. Dr. Washington has been thought by some indifferent to the political aspirations of negroes. Those who know Dr. Washington will recognize his position on this subject to be fairly stated in this interview. The matter of politics, he said, was not a question of first importance in the development of *any* race which is in the economic and educational condition of most of the negroes of the South; but, he added, "I do believe, however, as I have often stated before in the South as in the North, that the negro should have constantly held out before him a hope of reward for right living; the law that rewards righteous living should be the same for both races." Dr. Washington's position regarding the so-called higher education of the negro, often misunderstood, he explicitly defined. "It is not at all true," Dr. Washington is reported to have said, "that the educated negro fails to find work in the South and is driven northward. On the contrary, literary colleges find it difficult to supply the demand for teachers, and I am quite positive, so far as our own students go, that those who are trained in industrial pursuits can find instant employment. . . . I have never yet discovered any indication of any bar to the intellectual growth of the negro. . . . Up to about ten years ago we found great difficulty in obtaining negroes to handle our electric plant. . . . Now all this has been changed. The scientific departments can readily be equipped with negroes who have a highly technical training. . . . I cannot see that there is any great difference between the mental capacity of a pure-blooded negro and that of a man of a mixed race." Then, citing instances of men and women of distinctive negro types who have done brilliant work in education, he commented: "All these and many other men of pure negro blood have apparently demonstrated that whatever achievements are made by negroes are not to be credited to any white blood they may have, but rather to their perseverance in obtaining a good education." And as a commentary on the criticisms sometimes made of Dr. Washington, that in his endeavor to promote the negro's

bodily and material welfare he overlooks the soul and mind of the negro, it is suggestive to read this sentence of Dr. Washington's: "The negro's most prominent trait undoubtedly is his imagination."



The Educational Solution
of the Negro Problem

Before the annual convocation of the University of New York last week Mr. Charles A. Gardiner made an address on the constitutional and educational solution of the negro problem which was admirable for its comprehensiveness of statement, for the clearness and orderliness of its thought, and for its constructive spirit. He began by saying that the problem was a National one, although the conditions under which it must be solved must be determined by the States. He pointed out that the civil, social, and political rights of the negro are subject to the power of the separate States, though the way by which this power should be exerted is limited by the Federal Constitution. Regarding political rights he said:

These are three: To vote, hold office, and act as jurors. Nor are they rights even, but mere privileges. They are not inalienable. The Creator never endowed any one with them. . . . Never in the history of this Republic has the right to vote been possessed by more than twenty per cent. of the people.

Thus stating the limitations under which the problem must be worked out, he set forth the conditions of the problem itself. It is one that concerns chiefly an agricultural people. In all the land in which it is practically concentrated "there is only one city larger than Albany, only two larger than Utica," New York. In that region the political question has been temporarily eliminated until its settlement by the courts. In the meantime the real problem, presented by an illiterate and ignorant race in an undeveloped country, must be solved by education. How this education should be brought about is the real negro problem. That the old slave States themselves can educate the negroes within their borders he demonstrated to be impossible, by referring to the resources of the States themselves; and this was his conclusion:

Thus it is not because the States lack constitutional powers, or have failed to discharge their duties, but simply because their financial

resources are utterly inadequate to meet the enormous demands of their negro citizens. Here the South has collapsed, and it is distinctly a financial, not a constitutional, breakdown.

In contrast to this rehearsal of the impotence of the States themselves alone to solve the problem by education, he advanced the "broad proposition that the Nation has both the power and the duty to educate every negro to perform every obligation of American citizenship." The constitutional power he held to be derived from the permission given to Congress to regulate elections. If Congress has power to make an educational qualification for elections, it must, according to all canons of constitutional interpretation, have the power to provide means by which citizens may meet that qualification. The system of National education he declared to be a corollary to the fourteenth and fifteenth amendments of the Constitution, and to the Ordinance of 1787. He urged most strongly that merely negative or repressive acts on the part of the Federal Government, no matter what their nature might be, would be at best inadequate. He dismissed as out of the question all talk about repeal of the Fifteenth Amendment, as impracticable the reduction of Southern representatives and electors on account of disparity in votes, and as unconstitutional any measure of rearranging representatives according to voting rather than resident population. The problem, he concluded, is to be solved, not by any legislation of mere police character, but by appropriating the wealth of the Nation not only for the bayous of Louisiana and the harbors of Alabama and the bays of Florida and the inlets of Georgia, but also for the improvement of the minds and the souls of its people.



Another Negro Suffrage Case

Paul Sigg, a negro citizen and taxpayer, through his attorney, Armand Romain, has instituted mandamus proceedings in the Civil District Court of New Orleans against Jeremiah M. Gleason, supervisor of registration of voters for the Parish of Orleans, to test the constitutionality of the suffrage law. The attack is mainly directed against section 5 of article 197 of the Constitution of 1898, and all laws

and ordinances based thereon. It is the purpose of the petitioner and his counsel to endeavor to take the case to the highest court in the land—the Supreme Court of the United States—as a Federal question is raised in the application of the mandamus. This will not be the first effort to have the Louisiana suffrage law, and particularly the "grandfather clause," stricken from the statutes of the State, however, and no new questions are suggested in Sigg's petition. Sigg's petition sets forth that he is a resident of the parish of Orleans and the State of Louisiana, is also a taxpayer, and is entitled to the right of suffrage, being able to qualify under the suffrage law of Louisiana; and it charges that many of his race are unable to qualify on account of the requirements and exactions of the law; that the educational and property qualifications were intended to debar the negro citizen from the right to vote; that such are its avowed and declared purpose and intent; and that this is in violation of the fourteenth and fifteenth amendments to the Constitution of the United States. The petitioner further asserts that the poll-books will show 5,000 illiterate whites registered who have no right to be registered voters under the law, and he prays the court to make a mandatory order compelling the defendant, Jeremiah M. Gleason, to cancel these names from the books, and to expunge them of the said illegally qualified voters. And the petitioner also prays that section 5 of article 197 of the Constitution of Louisiana be declared contrary to the Constitution of the United States, and that all laws and acts of the General Assembly of the State of Louisiana based on this provision be declared null and void and of no effect. The reader will observe that this case differs radically from that brought by an Alabama negro, and passed on by the Supreme Court of the United States in a decision recently reported in these columns. In that case the petitioner asked to be registered under a law which he declared to be fraudulent, unconstitutional, and void, and the court decided that it was impossible for it to enforce a law on the assumption that it was fraudulent, unconstitutional, and void. In this case the petitioner does not ask the court to register him under the law, but to strike from the regis-

tration those who have been registered, and this on the twofold ground, first, that they have no right to be registered according to the terms of the law, and, second, that the law itself is unconstitutional and void. Without wishing to anticipate the decision of the Supreme Court, we are inclined to the opinion that in this case, as in the Alabama case, the petitioner will fail to secure the relief for which he asks. The Fifteenth Amendment to the United States Constitution, providing that "the right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude" also provides that "the Congress shall have power to enforce this article by appropriate legislation." Until Congress shall have taken some action under this clause to enforce the provisions of the Fifteenth Amendment, we very much doubt whether the Federal courts will interfere to declare the suffrage provisions of the State void, and to direct the names of voters under that provision to be stricken from the register. While all that the Supreme Court decided in the Alabama case was that it could not be asked to enforce a law alleged by the plaintiff to be void, it implied that the appeal by any voter who counted himself as wronged must be, in the first instance, to the political branch of the Government for appropriate legislation. In our judgment, if the registrars in any State refuse to register as voters citizens who are entitled to registry under the laws of the State, the remedy of the citizen is, in the first place, an appeal to the State courts; if the State law is itself unconstitutional, the remedy is, in the first place, to Congress for the necessary legislation to enforce the clause of the United States Constitution which the State law is supposed by the complainant to disregard.



The American Pacific Cable

There was peculiar fitness in the fact that the Fourth of July witnessed the formal opening of the cable which not only is a new route of telegraphic communication around the globe, but connects with the United States its outlying possessions—Hawaii, Guam, and the Philippines. A few enthusiastic newspapers have carelessly

announced that this is the first submarine route of telegraphic communication through the Pacific; the fact being, as most of our readers may know, that a line by way of the Pacific was completed some eight months ago in the cable from Brisbane, Australia, to Vancouver. The new cable extends through four long stretches—San Francisco to Hawaii, 2,276 miles; Hawaii to Midway, 1,254 miles; Midway to Guam, 2,593 miles; and Guam to Manila, 1,490 miles. Its average depth from the surface is nearly three miles. The construction of the cable has been carried on by the Commercial Cable Company, which was organized for the purpose less than two years ago by Mr. Clarence H. Mackay. The rapidity with which the actual work was carried on shows how the science of cable construction and laying has advanced since Cyrus Field made his first attempt to lay the Atlantic cable. The entire work has been done in less than eighteen months; and this includes the laying of over nine thousand miles of cable and the handling of nineteen million pounds of iron and steel wire, to say nothing of at least ten million pounds of other material surrounding the core of the cable. The first message was one formally declaring the cable completed, sent by President Roosevelt from Oyster Bay at eleven o'clock on the night of Independence Day to Governor Taft at Manila. The response from Governor Taft included a wish for the better mutual understanding and closer union of the United States and the Philippines, and a plea for the reduction of the tariff on Filipino products. Immediately afterwards a message was sent round the world from President Roosevelt at Oyster Bay to President Mackay, of the Cable Company, at the same place; the actual time of transmission was only twelve minutes. The course of the message was westward, and, of course, during its encircling of the world it first gained and then lost approximately twelve hours in apparent time. It may be noted that, while the United States has no ownership or supervision of this cable, it has very properly aided the Cable Company materially by allowing it to use Government charts and reports made long ago under the belief that a Government cable might at some time be constructed by the United States.

The American Squadron at Kiel

No unpleasant incident marred the visit of the Kearsarge, Chicago, and San Francisco to the Kiel regatta. On the contrary, the cordiality and exchange of courtesies between Germans and Americans seemed to be more than perfunctory. The German Emperor inspected the Kearsarge with that lively curiosity and professional knowledge which he shows in all naval matters, and Admiral Cotton and our Ambassador, Mr. Tower, were impressed by the sincerity and earnestness with which the Emperor declared that whenever the German and American standards met they together symbolized peace and civilization. In the races our war-ships entered several boats, both for sailing and rowing, and bore off at least a proportionate share of the honors and prizes. The German press, on the whole, has been well impressed and not inclined to renew the carping tone toward the United States which it has fallen into so often of late, although one paper could not refrain from reverting to the Coghlan and Dewey incidents to show that the "friendly spirit of the American navy for Germany is a new thing and is due to President Roosevelt's energetic steps." An interesting comment on the personal appearance of the American sailors is that of the "Kreuz Zeitung," which pictures them as "young, slender, sinewy fellows, with intelligent faces, but in appearance and bearing exhibiting a carelessness unknown among us." It adds that their lack of accuracy in giving and returning military salutes would make a Prussian corporal's hair stand on end. Perhaps the ease of manner which might shock a martinet is a sign of the presence of that individual initiative and self-reliance which, as we believe, under proper but not excessive discipline, make the American soldier and sailor what they are.



Governor Pennypacker's Vetoes

There has been so much criticism of Governor Pennypacker, of Pennsylvania, because of his approval of the libel bill, that much of the good work he accomplished during the session of the Legislature recently closed has been overlooked. He has an unparalleled record of vetoes—ninety-two in

number. No other Governor the State has ever had was so careful in his scrutiny of bills presented to him for approval. In this respect his policy is in marked contrast to that of his predecessor. Governor Pennypacker vetoed the Pennsylvania Railroad's bill giving railroads the right to take dwelling-houses under eminent domain proceedings, although no one protested against the bill. He vetoed the bill abolishing deputy constables, a bill conceived by the enemies of law and order societies; he vetoed the bill to give county treasurers commissions on the liquor licenses. He vetoed bills providing for extra judges who were not needed except to provide additional places for party workers. Moreover, he caused a number of bills to be recalled for further amendment, and in this way has prevented much serious trouble through faulty legislation. His influence for good was also felt most convincingly in the final defeat of three or four most iniquitous franchise measures, which he plainly and unequivocally declared he would not sign. So the leaders in the Legislature took the hint and sent them back to committee, from which they never emerged. Moreover, he has made an excellent reputation for himself in the character of some of his judicial appointments, one of which in particular, that of Judge Jacobs, at Harrisburg, has been declared "ideal" and has been complimented by the machine in nominating another man for the full term. It is unfortunate that a record so full of admirable accomplishments and one which was winning for him widespread commendation should be marred by the unfortunate message accompanying his approval of the libel bill, which, whatever its "structural strength," contained misleading and unwise phrases, and gave his critics an opening for attack and ridicule.



Labor Arbitration in View

It seems all but certain that definite settlement of the labor troubles in the building trades in New York City is at hand. The fact that this settlement takes the form of arbitration will be welcome to all who have encouraged the extension of reason and common sense in discussions between employers and employees. Last week one very large employing company

reached an agreement with its mechanics which included elaborate provision for arbitration. The plan provides, among other things, that if a controversy exists between employers and employees, work shall go on during the negotiations; that the matter in dispute may be submitted to a Board of Arbitration consisting of five persons, two to be chosen by each party to the dispute, and the fifth to be selected as umpire by the other four. Similar action is pending, it is believed, between the representatives of the several labor unions connected with the building trades and the Board of Governors of the Building Trades Employers' Association. The essential points involved are that arbitration shall be resorted to in all difficulties; that neither the union as a whole nor any single union shall order a strike against a member of the Building Trades Employers' Association, nor shall a union man leave his employer, nor shall the employer lock out his employees, until the matter in dispute has been brought before the general arbitration board for settlement. This board will be made up exactly like that provided in the agreement made by the Fuller Company, above outlined. Some amendments and minor propositions are still under discussion as we write; but all reports indicate a most hopeful prospect of settlement on an amicable and conciliatory basis. The loss, delay, and ill feeling caused by this group of strikes in this vicinity have been almost unprecedented; yet if a workable and fair system of arbitration results, the gain may be regarded as almost equal to the loss.



**The Crisis in
the East**

Several circumstances combine to indicate a storm brewing in the East, in which not impossibly Russia on the one hand, Japan, England, and possibly the United States on the other, may become involved, with China at the storm-center. America is negotiating with China for free ports in the Manchurian provinces. Great Britain and Japan are equally interested in freedom of trade in Manchuria, and have been more interested in Russia's evacuation of that territory. When we appeal to China, its Government makes no objection to the opening of free ports, but declares in vague terms that the time is

not opportune. When we appeal to Russia, Russia declares herself entirely ready to grant what by her treaties with us she is under obligation to grant, freedom of trade with the East. But when we propose that the Russian representative shall go with our representative to the Chinese Government to secure its approval of the treaty, we are met with procrastination and excuses for delay. This process has been carried on so long that the patience of the three Powers is nearly exhausted. Last week despatches stated that British and Japanese Ministers at Peking have presented a joint note to the Chinese Government calling on China to demand from Russia the immediate evacuation of Manchuria, and declaring that if that evacuation is indefinitely postponed the English and Japanese Governments will take the necessary measures for the protection of their several interests; that they will acknowledge no treaty between Russia and China which does not bind Russia to evacuate Manchuria, nor any treaty after the evacuation in regard to the civil administration of Manchuria which is not approved by England and Japan; and they demand a reply to this ultimatum within five days from its date, which we believe is July 4. The President of the United States has indicated his intention to forward to the Czar the petition being circulated in this country in behalf of the Russian Jews, notwithstanding the unofficial intimation that the Czar will not receive it, and unofficially has expressed in significant terms surprise that the Russian Government should choose to give such an intimation, when, "by methods which are certainly the reverse of friendly to the United States, it has sought to make China join in breaking the plighted faith of all the Powers as to the open door in Manchuria, and has endeavored to bar our people from access to the Manchurian trade." In addition to these diplomatic incidents is the further fact of a concentration of a considerable American navy, involving three separate squadrons, in the Gulf of Pechili, to the south of, and immediately adjoining, Manchuria. The designs of Russia on Manchuria are plain to be seen. How resolute is its determination to pursue those designs is yet to be determined. It will hardly pursue them

if the pursuit involves war with England, Japan, and the United States; doubtful whether it will pursue them if it involves war with England and Japan, with the diplomatic hostility of the United States. Students of the East have for some time prophesied that the controversy of the future would be between the Slavic and the Anglo-Saxon civilizations, as the contest of the past has been between the Latin and the Anglo-Saxon civilizations. In any such conflict it is certain that Japan would be ranged on the side of the Anglo-Saxon; certain that American sympathies would be on the same side. What America's *action* would be would depend on circumstances. Where the sympathies of China would lie, and what her action would be, it is probably impossible to foretell.



Socialism in Germany

The official returns of the German elections show a larger Socialist vote than was at first published, the latest figures being 2,911,317, an increase of more than 800,000 votes over 1898. The second ballots, made necessary in all constituencies in which no candidate received a majority, have been held since our last account of the elections in the issue of June 27, and the Socialists have made much the largest gains of any party in the Reichstag, increasing their representation from 54 to 81. The composition of the Reichstag is now as follows: Clericals, 102; Socialists, 81; Conservatives, 52; Free Conservatives, 19; National Liberals, 51; Richter Radicals, 21; Barth Radicals, 9; South German Radicals, 6; Poles, 16; Alsatians, 9; Anti-Semites, 9; Agrarians and Peasants' League, 7; Independents, 11; and a few members classed as Hanoverians and Danes. The steady and formidable increase of the Socialist vote is scarcely less noticeable than the disintegration of the Radicals and the decline of the Agrarians. It is partly at the expense of the Radicals, as we have already pointed out, that the Socialist gain has been secured; but the latter party has now shown such a progressive increase for more than thirty years that its preponderance, in point of numbers at least, is indicated in the not distant future. It is instructive to note the various stages of this progress. In 1871, out of a total

vote of about 4,000,000, the Socialist vote was only 124,655; in 1878, out of a total vote of 6,000,000, the Socialists had 437,158; in 1884 their vote was 549,990 in a total of 5,500,000; in 1890 they had made a great advance to 1,427,298 votes in a total of 7,000,000; in 1898 they had more than 2,000,000; and now they have nearly 3,000,000, more than a third of the total vote of the Empire. Doubtless this increase is due not only to the discontent with military burdens and the prospect of dearer food, but also to the substitution of a more moderate programme for the revolutionary collectivism of Marx. The demands of the party in the recent elections were as follows:

One vote for every man and woman; a holiday on election day; payment of Members of Parliament.

Responsibility of the government to Parliament; local self-government and the referendum.

Substitution of militia system for great standing army.

Freedom of speech and the press.

Legal equality of the sexes.

Disestablishment of the churches.

Free non-sectarian schools, with compulsory attendance.

Gratuitous legal proceedings.

Free medical attendance and burials.

Progressive income and inheritance taxes.

This, it will be seen, is in several respects frankly opportunist and practical as compared with the sweeping changes of the old programme, and without doubt broke in upon the vote of other parties whose programme it overlapped. It remains to be seen whether the Emperor's attitude will continue to be as hostile to Socialism as before. He has been challenged and rebuked in the very districts where he personally showed his hostility.



British Ship Subsidies

The intention of the British Government to abolish existing subsidies for merchant ships which may be used as cruisers in time of war was announced in the House of Commons last week. The change will not go into effect until April 1, 1905. It is the result of a report of the Parliamentary Committee which investigated the subject. Mr. Arnold-Foster, Secretary to the Admiralty, said that it was not the intention entirely to abandon the idea of subsidizing any vessel, as there were certain qualifications for naval serv-

ice which could be obtained in that way only, and the Government reserved the right to subsidize when necessary. The abolition affects eighteen ships belonging to the Cunard, White Star, Peninsular and Oriental, Orient, Canadian Pacific, Royal Mail, and Pacific lines. Of these the White Star Line belongs to the International Mercantile Marine Company recently formed by Mr. J. Pierpont Morgan. The amount of money withheld by the change is relatively small, being less than \$40,000 a year from the White Star Line. It is the intention, except in the special cases referred to, to substitute for subsidies the chartering of ships in war time. The same day there were also made public the reports of the Bureau of Navigation at Washington, showing that for the fiscal year ending June 30 there were built 1,535 vessels of 456,076 gross tons, as compared with 1,657 vessels of 473,981 gross tons for the preceding year. A decrease, however, is not peculiar to the United States, but has been noted in the leading ship-building nations since 1901, the year of highest output in the history of this industry.



The Coronation Oath Earl Grey's bill to abolish the words in the coronation oath which are offensive to Roman Catholics was defeated in the House of Lords on the second reading. The majority against it, which was 47 in a vote of 109, was not conclusive, by reason of the qualified approval of the object of the bill as expressed by the Archbishop of Canterbury. The latter said that the bishops would accept a form of words which should not be offensive, but must not be ambiguous. The offensive terms, which speak of the Pope as Antichrist, have so long been resented by the Catholic citizens of the British Empire that it was confidently expected by them that a change would be made shortly after the King's accession. Earl Grey, in introducing the bill, expressly urged the interests of imperial unity in its support, an argument which intelligent opinion from all sides abundantly justified him in using. A larger attendance in the House of Lords at the time of voting would have resulted, it is said, in the passage of the bill, and it is the declared intention of its supporters to bring it up again. The King

is known to favor it, and the knowledge that it would be passed in the House of Commons by a large majority may probably be relied upon eventually to overcome opposition among the Lords.



A Great Canal The construction of a canal across Scotland from the Firth of Forth to the river Clyde is credibly reported to have been decided upon by the British Government. Apart from the commercial importance of such a canal, the fact that the new British North Sea naval station is being built on the Firth of Forth is a strategic reason for it, as the largest war-ships at that station would be able to reach the Atlantic in a short time, the distance being only forty miles. It would also greatly promote trade between Edinburgh and Glasgow, making each city a port in practical command of North Sea as well as Atlantic trade. The cost is to be \$50,000,000. The new naval station and the canal are said to be the answer to the long-continued criticism which pointed out that there was no adequate naval defense on the eastern Scottish coast against any hostile power which was able to put a strong fleet in the North Sea. Recent German literature of aggressive quality had emphasized that defect, and the combination of naval and commercial advantages resulting from a canal has, it is said, compelled support of the latter project in connection with the naval station. By this means any scheme of home defense, in case of an attack by a foreign fleet, would be able to concentrate British war-ships by using the canal instead of steaming around the northern coast.



A Colossal Conception Some time ago Mayor Low, of New York City, asked Mr. Lindenthal, the Bridge Commissioner, to prepare designs for the erection of a bridge terminal which should do away with the present unendurable crowding and delay at the New York entrance of the old Brooklyn Bridge. With the assistance of two consulting architects, Mr. Lindenthal has now not only submitted plans for this purpose, but also has offered as a suggestion or possibility an architectural scheme for the

treatment of the City Hall and the adjoining streets—a plan which is truly magnificent, architecturally speaking. If this elaborate and, of course, extremely expensive idea is carried out, the City Hall Square would, Mr. Lindenthal says, rival in beauty such famous squares as Trafalgar Square in London, the Place de la Concorde in Paris, and the Rathhaus Platz in Vienna, with double the area of any of these. In its full extent the plan calls for the removal of the Post-Office, the County Court-House made famous by Tweed's thefts, and the buildings now in the City Hall Park, with the exception of the City Hall itself, the architecture of which has long been admired by artists and critics of architecture. Opposite the northern end of the Park there would be a building or row of buildings, single in design, to be used for administrative purposes by the city. Where the present Bridge terminal stands would be a new terminal harmonious in design with the new Hall of Records; it would have seven floors, and from it would rise an enormous tower or campanile, represented by the plans to contain forty-two stories and to be about six hundred and fifty feet high. This also would be used chiefly for city offices. To carry out this design in full would require an expenditure of not less than thirty million dollars. It is certainly most interesting to have such a proposition before the people for discussion and as a project not improbably to be taken up in the future. Whether the unquestioned gain in municipal beauty and usefulness would justify the expenditure is a fair question for debate. It is quite possible, in any event, to make the changes now proposed in such a way as to form a basis for the more elaborate scheme if it is decided upon later. The immediate and practical part of Mr. Lindenthal's plans contemplates a structure of seven or eight floors in height which shall bridge over Chambers Street and Park Row and have its ground floor reserved for trolley-cars, the first floor above for elevated railroads, and the floor above that for Brooklyn Bridge trains. The plans include ample accommodation for switching purposes and for the continuous movement of trains and cars. The terminal itself would cost about nine million dollars, and the upper stories would

give room for the offices of the city now rented in private buildings.



Successful Farm Colonies

At Fort Amity, Colorado, there is a farm colony which has made a very remarkable record. The account of it which recently appeared in the New York "Sun" would be almost incredible if it were not confirmed by Commander Booth-Tucker, head of the Salvation Army in this country, under whose direction the project has been carried out. Four years ago last April about a score of men, without property except for some household furniture, were transported by the Salvation Army from various large cities—several of them from New York—to Colorado. There each was allowed a plot of land—from ten to twenty acres—a house, a cow or two, one or two horses, pigs, and poultry. The expense of transportation, land, buildings, stock, and implements was placed as a debt owed by each man to the Salvation Army. Commander Booth-Tucker has explained the idea behind this loan as follows:

Ambassador Joseph H. Choate once said that he started in life with no capital but a letter of introduction from his Uncle Rufus. Now, I think it is the duty of society to play the part of Mr. Choate's Uncle Rufus to the average man. . . . There is no one so helpless as the poor man with a little money in his pocket. Every one is trying to get it away from him. . . . If he is sick and destitute, charity will step in and take care of him. But if he is on his feet, everybody is trying to push him down. The man who begs for money is treated better than the man who asks for work.

The theory that the Salvation Army could thus play the part of Mr. Choate's Uncle Rufus has been thoroughly vindicated. The men have been eager to meet their obligations. At times the Salvation Army has had \$2,000 in excess payments on hand. In three years the first colonist paid up his whole debt and owned twenty acres, besides building his house and supporting his family in the meantime. In four years these nineteen or twenty men have reached a position which has enabled them to pay \$50,000 in freight last year. Commander Booth-Tucker indicates shrewdly that this is a suggestion to the railroads of a way by which they could build up communities of freight-payers. The Army has given no money;

it has paid wages and has accepted produce—that is, it has supplied capital and, in Commander Booth-Tucker's words, "organizing and administrative ability which we cannot expect from the ordinary individual." The amount generally considered by contractors as necessary to set a man to digging is sufficient, so the Commander estimates, to start out a family of colonists. Land sold to the colonists at Amity for \$81,000 is now worth \$200,000. Similar results have come from two other colonies established by the Salvation Army in the West.



American Library
Association

The meeting of the American Library Association just held at Niagara Falls

was one of the most important and satisfactory gatherings of librarians yet held under the auspices of this Association. The attendance ran to nearly six hundred, and included representation of the most important public and university libraries in this country and in Canada. Eight general sessions were held and twelve department sessions (including one session of the Bibliographical Society of Chicago). The papers and discussions covered every phase of library theory and practice. Perhaps the greatest interest was manifested in the development and added efficiency of small libraries, and in library work for children. The rapid growth of this last feature of public library activity has been a surprise to the librarians themselves, and as yet is by no means appreciated by the general public. The discussion over the relations of the libraries to the book trade developed the fact that there is an intense feeling in the ranks of the librarians concerning the present agreement between the Booksellers' League and the Publishers' Association, and net book rates and general conditions were discussed with considerable vigor. The reports were said to indicate that books are costing the libraries nearly twenty per cent. more than heretofore, an increase of expense which the librarians claim is unwarranted by existing conditions in the general world of trade, and is not acceptable to the publishers themselves. The outcome of the discussion was the appointment of a committee to take the whole matter under advisement,

and to counsel with the librarians as to how they may best avoid (as far as possible) this burden. The committee appointed last year to secure, if possible, reduced postal rates to libraries was continued, with instructions to make every legitimate effort to secure the passage by Congress of a book postal bill equivalent to that introduced by Senator Lodge last year. It was resolved to hold the meeting of next year at St. Louis, in October, in the form of an international library congress; and Mr. Herbert Putnam, the librarian of the Congressional Library, was wisely chosen President of the Association. It is the determination of the members to make this a notable gathering of foreigners as well as Americans.



The Canadian
General Assembly

The General Assembly of the Presbyterian Church in Canada which has just come to a close is the twenty-ninth since the union of the four Churches in 1875. Last year the representation from Presbyteries was changed from one-fourth to one-sixth. Notwithstanding the reduction, the attendance at Vancouver this year has been proportionately larger than that of any Assembly in the past. This was the first Assembly that has been held west of Winnipeg. In many respects, a correspondent writes us, it was the best Assembly that the Presbyterian Church in Canada has ever held. A deputy from the Presbyterian Church in the United States brought greetings from the Assembly which closed in Los Angeles a few days before the Canadian Assembly opened in Vancouver. In what may be termed the greatest home mission field in the world the Presbyterian Church in Canada is in the van of progress. The influx of population to the West is unprecedented, and the Canadian Church has coped with the conditions up to the present. Wherever there is a settlement there have been provided for it a school-house and a place of worship. One conspicuous feature in the Assembly of 1903 was the attention given to the aged or infirm ministers who have served, but whose day for active service is over. Through an endowment which already is large, through accumulations that are provided for by ministerial rates and congregational contribu-

tions, every aged minister in the denomination who has given forty years of service to the Church and is connected with the Aged and Infirm Ministry Fund is entitled to a retiring allowance of four hundred dollars a year. Those who have served for a shorter period have a proportionate annuity. It is confidently expected that before long the minimum of four hundred dollars will be raised to five hundred. An increase of income to the workers in the home mission field was another feature in this Assembly. Yet another was the improvement in the Augmentation Fund, which assures every ordained minister in the denomination an annual income of seven hundred and fifty dollars and a free manse. With this minimum assured to every minister, the Church, according to the ability of individual congregations, pays salaries ranging between seven hundred and fifty with free house up to nine thousand five hundred dollars. The century fund movement, which aimed at securing an extra million at the beginning of the new century, was finally reported upon at the Vancouver Assembly. Instead of a million, the Church responded with one million six hundred thousand dollars. Including the salaries of agents, secretaries, office staff, office rent, printing, and everything that properly pertains to administration, the cost of administering the mission and benevolent work of the Church last year was a fraction less than three per cent.

Leo XIII. The death of the Pope was momentarily expected on Tuesday morning of this week, and in all human probability has taken place before these words are read. Up to the very last Leo has retained in a wonderful way the vitality and lively interest in human affairs which have always characterized him; as late as Sunday he is said to have composed a farewell in Latin verse, and on the following day he insisted upon sitting up, taking part in official work, and disposing in detail of personal matters. The tenacity of life displayed by this man ninety-three years of age has been indeed extraordinary. An affection of the heart added to pulmonary trouble were the immediate causes of his last illness. It is stated that the fact that the Pope had all his

life been almost a total abstainer from wine aided the effect of the stimulants given him. We must reserve until next week any extended account of the Pope's life or estimate of his character. Even in the briefest note, however, we must not fail to recognize the fact that, in addition to high scholarship, executive ability of an uncommon order, and remarkable industry, Leo XIII. possessed a truly statesmanlike mind in that he did not fail to see that even the Pope had to deal with modern conditions, that democracy is now as great a force as monarchy, and that industrial and social questions of the day cannot be ignored. Cardinal Gibbons rightly says that the world will admire Leo "for his loftiness of intellect, for the strong refulgent light he has spread on all social, religious, and economic questions, but, above all, for his great and abiding sympathy with humanity." The Pope's family name was Vincent Joachim Pecci, he was born in 1810, was ordained as a priest when twenty-seven years old, became a Cardinal in 1853, was elected Pope in February of 1878, and was crowned with the triple tiara in March of that year.



The American Army

Opposite the office of The Outlook there stood formerly a very creditable-looking building, occupied in part by stores and offices, in part by the Young Men's Christian Association. Some two months ago there was hung upon this building a great placard bearing the ominous inscription: Hausling & Co., House Wreckers. Then, the tenants having moved out, the work of destruction began, and for six weeks that corner, theretofore devoted to trade, education, and religion, has been a scene of falling walls, miscellaneous piles of brick, stone, broken boards, and old timber, while the passers-by have been warned off the sidewalk by temporary fences, and the air has been full of the penetrating dust of lime. One not looking forward might well say, What a wanton destruction of property; what a peril to life; what a commentary on modern civilization, that in the heart of a great city the business of house-wreckers should be carried on without prevention

from police or protest from the Christian ministry! Which is exactly what is said concerning the army by men who do not stop to perceive that house-wrecking is often a necessary preliminary to house-building.

War is house-wrecking. It marches through Europe in the beginning of the nineteenth century, and when its work is done Bourbonism is in ruins, and the ground is cleared for the building of a new political order in united Italy, united Germany, and emancipated France. It spends seven years in destroying the government which Great Britain had organized and maintained in the American colonies. It marches through the South, and wrecks a feudal system built on slavery as its chief corner-stone. And what dust and disorder, what chaos and confusion, it leaves when its work is done! It goes into Cuba and wrecks the Spanish civilization which has existed there for three centuries—its unsanitary regulations, its robber system of taxation, its courts of injustice. It enters South Africa, and when its work is ended the Boer Republic, with its oligarchic government, its caste social order, its denial of religious liberty, is left a chaos of confused débris. And yet—how long would it have taken Rousseau to persuade Bourbon Europe that the peasantry have rights, or Jefferson to convince Great Britain that colonies were not proper fields for imperial plunder, or abolition tracts to convince the slaveocracy that slavery is economically unprofitable, or republican missionaries to work in the minds of Weyler and his ilk the conviction that governments exist for the benefit of the governed, or English Liberals to convert Kruger to the belief in equal taxation, religious freedom, and industrial liberty. In these and similar cases the new house could not be built until the old house was destroyed; the new civilization could not be erected until the old was overthrown. The house-wrecker had to precede the house-builder. In these and similar cases the moralist must not be so absorbed by a consideration of the dust and disorder of the house-wrecking that he cannot consider what sort of edifice is likely to go up in the place of the one which is being torn down.

In our time the army is not merely an

instrument for destroying the old; it is proving itself equally efficient as an instrument for building the new. It was not always so; but it is so more and more. Cromwell could destroy, but he could not rebuild; Washington rebuilt as well as destroyed. The modern army is inspired with the ambition of construction, and is displaying remarkable ability in construction. On its banner it might well bear the double legend, "House-wreckers and house-builders."

What England is doing through her army to build up a new civilization on the ruins of the old barbarism in Egypt all the world knows. What France through her army is doing to build up a new and better order in Madagascar Professor Bracq will tell our readers in an article which we shall publish before long. The American world does not know as well as it might what the American army has done and is doing in the work of reconstruction. The "Army and Navy Journal," in an article apropos of the recent Arbitration Convention at Lake Mohonk, gives an interesting account of this constructive work of the army done in times past. The army not only established the outposts of civilization, which gave security to the early settlements and cleared the way for the advancing tide of civilization, but it has staked out the paths civilization was to follow, from the Atlantic to the Pacific. Army officers have conducted the surveys for and located and constructed our highways, railways, and canals; they have established our frontiers, opened our waterways and guarded them against encroachment; they have built our lighthouses and established our harbor lines, building sea-walls and breakwaters to protect them. Nearly all the great routes of internal communication in the interests of commerce and rapid transit now in existence in this country were first explored, located, and projected by officers of our army. The "Army and Navy Journal" names a number of great railroads in whose construction, and management after construction, army officers have taken a leading part.

More dramatic, and certainly not less interesting, is the constructive work which has been done by the American army in the Philippines, Cuba, and Porto Rico. A contributor, in another part of this

issue, gives a graphic account of the progress already made in the latter island toward a free democratic civilization, based on justice and equal rights. What made this progress possible was the constructive work of the American army. If that army had not laid the foundations, the present superstructure never could have been reared.

On the disbanding of the former Guard, maintained by the Spanish and hated by the people, there followed a saturnalia of crime, burnings, robbery, assassination, rape. The difficulties encountered in stopping these outrages were great, but they were overcome. Roads were patrolled, marauders pursued, rewards for apprehension and conviction offered, public order was restored, and protection to life and property was secured. Thus the army was a Police Department.

Courts of justice proved themselves incapable of acting with the promptness and energy necessary to discover and bring guilty parties to justice. Bandits continued to commit crimes of arson and murder without a single case of conviction. Therefore military courts were organized, and the evidence secured by them revealed the existence of well-organized bands of marauders, whose victims were mostly defenseless persons of Spanish sympathies residing in the rural districts, or men of wealth subjected to blackmail. Despite the difficulty of getting evidence, because witnesses were afraid to testify, when at last it became apparent that every captured bandit would receive a speedy trial before an American court, without partiality from either fear or favor, and, if convicted, would surely go to the penitentiary, vandalism began speedily to subside, and by the spring of 1899 it had practically disappeared. Thus the army was an organized Court of Justice.

The sanitary condition of the jails had been indescribably filthy and horrible. This was radically changed. Shops for the employment of convicts were established and equipped, and brooms, hats, shoes, and other clothing were manufactured in quantity not only sufficient to supply the prison and all the jails, but also to justify competition for supplying some articles to inmates of the orphan and insane asylums. For the first time in the history of the island punishment

became reformatory. Thus the army was a Prison Reform Commission.

The tax system of Porto Rico was oppressively injurious and unjust. It was conceived in oppression and administered by fraud. Under military orders provision was made both for a better system and for a better administration of taxation, and subsequently for the translation and publication of the Spanish statutes in force in the island, that the people might know the laws to which they were subject. Thus the army was a kind of temporary Legislative Body.

Epidemics of smallpox had been frequent, and the disease was present in the island for many years previous to 1899. In the early part of that year the vaccination of the entire population was undertaken under the direction of the chief surgeon of the military department. During four months 860,000 persons were vaccinated under military orders. As a result, while the average number of deaths from smallpox for the nine years ending with 1898 was about 621, from January 1 to April 30, 1900, there was not a single death from this disease. At the same time a general order of the Military Governor directed the formation of a Board of Health at San Juan, to be composed of an army officer as president, the health officers of the fort and city, and two members of the city council. This board was authorized to formulate regulations concerning the overcrowding of buildings and the proper inspection of houses, yards, and streets. By it local boards were appointed in the various municipalities, with instructions to forward regular reports about all sanitary matters. Thus the army was a Board of Health.

The poverty in the island was great; pauperism was common; methods of prevention were hardly thought of; provisions for relief were pathetically inadequate. Under the direction of army officers a Board of Charities was organized, the orphan and insane asylums were brought under its supervision, sanitary conditions and bathing facilities were provided, a physician of professional standing was appointed superintendent, separation was made between the sexes, the children were placed in a building separate from the insane, and the accommodations for the latter were largely increased. When

by hurricane and flood three thousand people were destroyed, together with millions of dollars' worth of property, including the greater part of the food supply of the island, the army came in to furnish relief, and it distributed over thirty-two million pounds of foodstuffs, besides clothing and medicines. Thus the army was a Board of Charities.

The census of 1899, taken about a year after the American occupation, showed that only about fifteen per cent. of the population were able to read and write, and only about one-half of one per cent. claimed to have more than an elementary education. The army made the schools absolutely free to all residents of Porto Rico between the ages of six and eighteen, established a graded system of schools in towns, limited the number of pupils for each teacher to fifty, eliminated church doctrine and religion from the curriculum, provided for the teaching of Spanish, English, arithmetic, geography, elements of United States history, civil government, etc., and opened a model training-school and a summer school for teachers. Thus the army was a Board of Education.

In July, 1900, the military commander ordered a general election under military supervision. There was great interest in the election, both parties striving to secure a full registration. This was the first fair and honest election ever held in Porto Rico to fill a public office. Thus the army was a Bureau of Election.

Thus the American army found in Porto Rico a people harried by bandits, terrified by unrepessed and unpunished crime, oppressed by irrational and unjust taxation, victims of poverty and ignorance, decimated by recurrent epidemics of disease, without tribunals worthy to be called courts of justice, and without the possibility of a fair and honest election, which is the very foundation of free institutions. The American army laid in Porto Rico the foundations of a modern, well-organized society, by acting for the unorganized community, as a Police Department, a Court of Justice, a Prison Reform Commission, a Legislative Body, a Board of Health, a Board of Charities, a Board of Education, a Bureau of Elections. For the results of this work of the army the reader may turn to the article by Mr. George Marvin on another page.

Lovers of peace should set before themselves a higher ideal than to dissolve the army. Their ideal should be to direct its energies in pacific and constructive work. For the army has certain essential qualities which peculiarly fit it for such work. The army is a highly organized body. The essential principles of its organization date from the days of King David. The efficiency of those principles has been verified by centuries of experience. The army is autocratic. While many minds are needed for counsel, one head is needed for executive action. When democracy has determined what is to be done, the army is an admirable instrument for doing it. The army is animated by the spirit of obedience. Obedience is not altogether a popular nor a too common virtue in America, but it is essential in an organization which is laying the foundations of future free civilization. For obedience is the mother of liberty. The army is pervaded by the spirit of patriotism or Americanism. Nowhere, not even in the public school, is this loyalty, not only to America as a Nation, but to American ideals, more to be seen than in the American army. The army is free from the spirit of commercialism. Its inspiration is ambition, not acquisitiveness. It is, therefore, of all twentieth-century organizations, the one which is freest from corruption. Civilization can find something better to do with this splendid instrument than to belittle, to dishonor, and eventually to destroy it. We can use it in destroying the barbarisms which ought to be destroyed, but no less in building on the ground, when cleared from the ruins of the past, the foundations of a new and better civilization.



Passive Resistance in England

A well-informed contributor gives on another page an account of the attitude taken by a considerable section of the Nonconformists in England upon the new Education Bill. Mr. Horne is one of the leaders in this Passive Resistance movement, and in his interpretation of it speaks with authority. The Outlook has heretofore informed its readers respecting the new Education Bill. It possesses some

advantages. It simplifies what was before a complicated system, and gives to it a certain degree of coherence; it probably involves some economies in administration. On the other hand, in some localities it will depreciate the teaching and narrow the curriculum, and we doubt whether it will improve either in any locality.

But these considerations appear to us, as they appear to the Nonconformists of England, insignificant in comparison with the fact that the bill violates what they believe to be a constitutional principle in England, as it certainly is in this country—that men shall not be taxed to support a religious propaganda which violates their own conscience. Practically the educational system of England is put under the control of the Church of England, while it is to be supported by men of all churches. The difference between the Nonconformists and a very considerable section of the Church of England is not less radical than the difference between Protestantism and Roman Catholicism. We do not say that it is the same; we do say that it is not less radical. Indeed, there are many Nonconformists who would object less seriously to a Roman Catholic school than to a school under the control of the High Church faction in the Church of England; they would be less afraid for their children of the influence of those whom they call “papists” than of those whom they satirically call “ape-ists.” Whether this hostility is rational or not, it exists; and the constitutional provision to which appeal is made, we think with justice, is this: that no class in the community ought to be required to support a system for the education of their children in principles which are abhorrent to them.

The resistance which the Nonconformists are organizing to interpose to this bill they call Passive Resistance. They do not propose open revolt against the law; they propose simply to refuse to pay the rate and to allow their property to be sold, or themselves, if need be, imprisoned. This is wholly within the right of any body of citizens, or, for that matter, of any individual citizen. If a citizen believes a law is unjust, he may disregard it and suffer the penalty. This is what the Nonconformists in England propose to do. They will not resist the law; they will

refuse to obey it, and will suffer the penalty. If any large proportion of influential Nonconformists join in this movement, if they have enough of the spirit of Hampden and of Cromwell to see their property despoiled and to suffer, if need be, imprisonment for their convictions, they will certainly win in the end. The majority in England will not attempt the impossible task of indicting a large, influential, and entirely respectable portion of the community as criminals for refusing to cooperate in a movement which directly concerns their home, and which is against not only their judgment but their conscience.



The Loyalty of Robert E. Lee

At the Commencement exercises of Emory College, at Oxford, Georgia, Judge Emory Speer made an eloquent plea for the honoring of Robert E. Lee, the commander of the Confederate armies, as a National hero. After a brief account of General Lee's ancestry and education, and an explanation of the motives which determined his decision to support the Confederate cause in spite of his dread and hatred of disunion, Judge Speer sketched in warm and vivid Southern phrase his career and comportment during the war, and, recounting incidents and estimates throwing light on his character, at once spiritual and human, chivalrous and practical, aggressive and unselfish, brave and mild, humble and dignified, concluded with an appeal to the Nation to accept Lee among the great patriots of America.

We call attention to this speech of Judge Speer's, not simply because of the honor it offers to a man who was worthy of admiration equally for his consummate military genius, his gentle courtliness, and his high Christian character, but more especially because of the explanation which it offers for the course of a man of these qualities in leading armed forces against his country's flag.

Robert E. Lee was never an advocate of secession. He was a devoted supporter of the Constitution and an earnest believer in the Union. When the acts of secession were passed and the Union

was menaced, he was distressed and dismayed as truly as any Northerner. In a letter to his wife in January, 1861, from which Judge Speer quotes, he says of Washington: "How his spirit would be grieved could he see the wreck of his mighty labors! I will not, however, permit myself to believe, until all grounds of hope are gone, that the fruit of his noble deeds will be destroyed and his precious advice and virtuous example will so soon be forgotten." And again, writing on the same day, he says of the dissolution of the Union that it would be the greatest of calamities, "an accumulation of all the evils we complain of," and "nothing but revolution." Judge Speer, himself a Southern man, sums up Lee's attitude with these words:

He knew that so soon as the cohesive influence of present danger was withdrawn, the States to compose the Confederacy might again separate. He clearly saw that instead of a proud and united Nation, which was winning the admiration and commanding the respect of the world, the American States, North and South, might soon present a shameful spectacle, the despair of the friends of popular government everywhere, a snarl of wrangling communities. . . . He might have seen the soil of the opposing republics in war after war drenched in fratricidal blood . . . and the genius of American freedom perish by the folly and fury of those who once worshipped at her shrine.

For a man with such devotion for the Union and such dread of anything that might destroy it to give himself to the cause which aimed at its destruction would have been absolutely impossible except for the strongest conceivable motive. Robert E. Lee found that motive in his loyalty to his convictions. No motive of self-advancement and personal glory could move him even when coupled with his belief in the prime importance of the Union. He was offered the command of the armies of the Union in which he believed passionately; but he answered the messenger from President Lincoln with the exclamation: "Mr. Blair, I look upon secession as anarchy. If I owned the four million slaves in the South, I would sacrifice them all to the Union; but how can I draw my sword upon Virginia, my native State?" To him duty meant duty to his State; honor meant going with his State to victory or defeat. We can well believe that he inflicted

upon his own sensitive soul wounds which never wholly healed when he took up the cause of disunion which he dreaded, the cause of anarchy which he denounced, for the sake of the State to which he felt himself in highest duty bound to cleave.

It is hardly possible that any man in the North could have gone through the spiritual struggle that Robert E. Lee went through during the days when war was threatened. In the North those men that wavered were choosing between a low motive and a high one. Robert E. Lee was beset by two conflicting high motives. That he chose to follow that high motive which kept him with his State The Outlook believes to have been an error of political judgment; but it was not a moral error, not even an error of political morality. He who is loyal cannot be a traitor, and Lee and the men of his stamp were as loyal to their conscientious convictions as were the men who fought against them. The test of patriotism, like the test of any other moral quality, is not success, but loyalty to conviction; and by that test Robert E. Lee stands to-day among the purest, though among the most tragically misled and misunderstood, of patriots.

One of the most pathetic, from one point of view, from another one of the most stimulating and enlightening, utterances that have come to us from the desperate days before the breaking out of the war is in a letter in which Lee mentions his own son, an officer in the regular army at the time: "The times are indeed calamitous. The brightness of God's countenance seems turned from us, and his mercy stopped in its blissful current. Tell Custis he must consult his own judgment, reason, and conscience as to the course he may take. I do not wish him to be guided by my wishes or example. If I have done wrong, let him do better. The present is a momentous question, which every man must settle for himself, and upon principle." The man who wrote these words can teach lessons of patriotism to America of to-day. The defeat of his armies, which meant triumph to the South as well as to the North, may have changed his conception of what duty to his country signified; but his loyalty to that duty as he conceived it was as steadfast before as after his defeat. It is such steadfast loyalty that is the essence of

patriotism. At some other time we may inquire into the nature of the two diverse conceptions of patriotism which contended for supremacy during the days of the Civil War. It is our purpose here to emphasize the truth that those who were loyal to the one conception were as truly patriots as those who were loyal to the other. The real issue was not between patriotism and the want of it, but between two forms of patriotism, one State, the other National. If willingness to sacrifice what is passionately prized next to honor itself is any criterion as to the degree of patriotism that begets such sacrifice, then those Southerners of whom Robert E. Lee is the type are to be counted among the patriots whose lives constitute the real riches of the Nation.



“Saved by His Character”

To the Editors of The Outlook :

In the article entitled “A Text from Luther,” published in the issue of The Outlook for June 13, appears this statement: “No man is saved by his orthodoxy, but any man may be saved by his life; no man is saved by his churchmanship, but any man may be saved by his character.” Any Protestant will agree with the first clause in each of these sentences, but is the antithesis in each true, that “any man may be saved by his life,” and “any man may be saved by his character”? These statements seem especially inappropriate in connection with the name of Martin Luther, who was one of the sturdiest champions of the Bible doctrine of justification by faith alone, and of the Protestant teaching that we are saved “unto good works” and not by them, and that the good “life” and “character,” of which the writer speaks, are not the means unto salvation, but simply the evidences of it.

W. B.

Taken out of their connection, these sentences are fairly amenable to our correspondent's criticism. But if the article be read as a whole, we do not think that their meaning is ambiguous.

What is salvation?—character? or condition? In the ordinary language of the people, if not of the clergy and the theologian, salvation is condition. A man is regarded as saved when he is certain of heaven, and lost when he is in peril of hell. If this conception of salvation be accepted as legitimate, then the sentence which our correspondent criticises is absolutely correct. Nothing less than good character furnishes any sure hope of

heaven; nothing other than bad character puts a man in peril of hell. “Every one that loveth is born of God.” This is the one statement; the other is, “And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie.” If by salvation is meant heaven, then it is true that man is saved by his life, saved by his character.

But we agree with our correspondent's implication that it is more correct to say that character is salvation and that heaven is a consequence of being saved. The possession of life is salvation; and eternal life begins here; we do not wait to have it given to us hereafter. And the condition of receiving life or obtaining character is faith and always faith. That is, life is imparted by a superior to an inferior, by the higher to the lower, by the teacher to the pupil, by the mother to the child, by God to man. Faith accepts what grace gives—faith of the pupil in the teacher, faith of the child in the mother, faith of the soul in God. Character is developed, not by mere spontaneous growth, but primarily by reception of influence from another; by heredity; by teaching; by example; by personal contact. Faith is the spirit which perceives, admires, reveres, receives. There must be a superior to impart; but the inferior must also be willing to receive. Loyalty in the pupil to the teacher, loyalty in the child to the mother, loyalty in the soul to God—this is essential to receiving. And this loyalty is faith. Faith is not believing something about God; it is the receptive mind towards God. The pupil does not need to know what diploma the teacher has; the child does not need to know how the mother became mother; the soul does not need to understand God, still less to accept some one else's definition of God. Understanding does not precede life; it follows life. Theology does not precede religion; it follows religion. Faith is loyalty; faith is love; faith is the welcoming attitude. We are saved by faith because this welcoming attitude is the first condition of the upbuilding of character. We are saved by character, because character is the essential condition of true fellowship with God: it is “holiness, without which no man shall see the Lord.”

Porto Rico, 1900-1903

By George Marvin

THE visible change at work at this time in the life of the people of Porto Rico and in the appearances of things there is impressive and significant. This process, the degree of transformation, is naturally less noticeable to the American who has lived here since the occupation than to one who, like the writer, revisits the island after an absence of three years. A unique process it is—the Americanization of a Latin community. Porto Rico to-day is a vastly different place from Porto Rico three years ago, and some of the signs of the times are plain enough for him who runs to read. Such judgments, formed on the appearances of things and on what people apparently think, are sufficiently confirmed in most cases, should they need support, by recorded facts and by what people frankly say.

As one goes ashore from the steamer at San Juan and walks up from the landing-stage through the shining, clean "Marina," evidences of change are at once forthcoming. Over the shouts of the stevedores and bull-boys on the docks, and the thin, shrill whistles of small craft in the harbor, sound the familiar gong and ascending whir of the American trolley. Soon around the corner from the Plaza swings a long yellow car guided by a white-coated motorman. As it straightens out and speeds away along the military road, under the ancient ruined walls of Fort Cristobal, on its way to Santurce, it works a magic transformation. The low, flat-roofed, bright-tinted Spanish buildings, with their dark arcades, the crumbling, grass-grown fortifications, the graceful palms along the harbor shores—the entire composition, from the archaic bull-carts close at hand to the distant, sleepy, shower-swept mountains, speaks one language, strikes one accord—the language of Spanish America, the minor note of arrested development, of eternal contentment *in statu quo*. That long yellow car just disappearing behind the Cuartel talks plain United States. It speaks the language of progress—its note is the note of progressive unrest.

In Ponce, across the island, another American trolley line connects the city with the Playa, or port, two miles away, supplanting slow bull-carts and a high-priced and totally inadequate coach monopoly. Each line in equipment and road-bed is fully up to the standard of the best suburban roads in the States. The San Juan line runs over the grades of the old Spanish tramway through the palm groves of Santurce and Martin Peña to Rio Piedras, seven miles from the capital. It provides fast, clean, brilliantly lighted cars in place of the old, dingy, badly ventilated Spanish coaches covered with soft-coal dust. Three years ago the steam tram, on an hourly schedule, was seldom filled. Running ten minutes apart, every trolley-car is filled to overflowing. That difference implies a great increase in the amount of necessary travel in and out of the two cities. But crowds of Porto Ricans, some with the evident enjoyment of children, ride up and down the length of the line every day for the pure pleasure of the journey.

A Ponce dry-goods merchant whose shop is in the Plaza said:

"The 'trowley' is more change Ponce to America than all de Americanos."

On fine nights this same merchant, complacently puffing his after-dinner cigarro, boards the "trowley" at his own door, and, with the subdued Señora and their two little black-eyed daughters beside him, traverses the long loop through Ponce streets and speeds down the two cool miles over the river and through the shadowy cane-fields of Señor Barros to the Playa. During the week in February when Admiral Higginson's fleet lay at anchor in the harbor of Ponce, one-third of the population of the city rang up fares on the electric road.

In addition to the trolley system, the automobile has invaded Porto Rico. A transinsular express and passenger service has been in operation from Ponce to San Juan during the past year, and the daily passage of these puffing, evil-smelling vehicles along the highway actually occasions no disturbance and attracts less

notice than would be the case on almost any American country road. The use of American horses by civilians has greatly increased during the past three years. At San Juan, Ponce, and Mayaguez I saw several handsome teams belonging to Porto Ricans driven by native coachmen in neat white liveries, some of them close, possibly intentional, copies of the Governor's equipage. It is difficult to account for this change, unless the big horses are valued for their added importance and show. The small, wiry native horses, if properly fed and cared for, are handsome animals, fully equal to any demands made upon them, and much better adapted, either for riding or driving, to the climate and local conditions.

San Juan, as the seat of insular government, the headquarters of the military organization, and the chief port for navy and merchant marine, naturally is further advanced toward Americanization than any other city on the island. Ponce, however, with a very much smaller American colony, exhibits an even more progressive spirit, and Mayaguez, Cayey, and Aguadilla also show distinct change. One must in fairness except Caguas and Arecibo, where an anti-administration political spirit, fast dying out, is still strong enough to oppose American innovations. With the exception of Curaçao, that "Spotless Town" of the Caribbean, San Juan is the cleanest city in the West Indies; it is an object-lesson to most American cities. Every visitor notices the order and neatness of its clean, well-paved streets. In the summer of '99 it was a comparatively clean city, but Jupiter Pluvius, the then street-cleaning department, accomplished satisfactory results only on the declivities. Other cities on the island, without paving, suffer by contrast, but in Ponce and the other chief cities gangs of prisoners in uniform brown canvas systematically keep the gutters clean, the roads graded, refuse and garbage carried away. Dogs no longer batten on the principal streets, and the vital statistics are eloquent of reform,¹ not only in visibly clean streets, but also in the beginnings of a thorough sewerage system, and the introduction of aqueduct water in place

of the old-time disease-breeding cisterns, potent but less evident causes of improvement.

Three years ago ice was a luxury; now every town of importance on the island has its ice-plant, and many private enterprises, such as the large American sugar centrales, manage their own refrigeration with ice made on the premises. Delivery is made in San Juan by regulation American ice-wagons drawn by yokes of native bulls. At night the streets are brilliantly illuminated by electric arc lamps, and nearly all the Porto Rican houses in the three chief cities use electricity for lighting purposes. Near the new American electric light and power station, on the Playa road in Ponce, stand the remains of the old Spanish gas company's buildings. The American place is effulgent by night, a high-power lamp in front lights up spotless new white walls, clean ground and an orderly interior of machinery, stabled cars and bright offices. About the doors stand native employees neatly dressed in the company's khaki uniform.

At both San Juan and Ponce good local telephone lines are in operation, and the Spanish central responds "Hell-o." The Spanish-speaking population have been quick to appreciate this convenience, as the names in the directory books, hung beside the instruments, show. Each company is constantly extending its lines, but as yet no movement has been made towards the introduction of an insular long-distance service. Since the Bureau of Insular Telegraph received the telegraph system from the Signal Corps in February, 1901, the number of offices has been increased from ten to forty, and so prompt and efficient has the service become that it is used confidently by Porto Rican business men all over the island, who never made any customary use of the antiquated, unreliable tape-instruments of the Spaniards.

In view of the many American enterprises, successful and unsuccessful, launched on the island, and the steadily increasing tide of American travel to Porto Rico, it is remarkable that no capital has gone to the establishment of a good American hotel. The nearest approach to an American establishment of the kind is the recently finished Colonial Café in the Plaza at the capital, and the

¹ According to the report of Dr. H. M. Hernandez, President of the Board of Health, the total number of deaths during the year 1901 and 1902 was 13,821 less than in the preceding year.

American saloon, richly equipped with Jim Corbett's old bar furniture, near the Marina. By night this place gives a touch of Broadway to the Spanish street, flashing overhead, in red, white, and blue incandescent lights, constantly changing inducements to enter. If Porto Rico is ever to become established as an American winter resort, this need for good hotels must be met; the number of visitors during the past season was twice that in any former year; the hotel accommodations—in the mere matter of room—proved totally inadequate.

In the country the signs of transition are as plain as in the towns. At Guanica and Aguirre, sixty miles apart, in the long southern coast-strip of rich cane savannas, are situated the two great sugar centrales of the American companies. Enormous gray sheds of painted corrugated iron, covering nine roller-mills and complete plants of the newest evaporating and condensing machinery, topped by their six or eight black funnels, they make a striking contrast to the old muscovado mills of the Spanish time, nestled here and there among the cane, a solitary red brick chimney marking the situation of the antiquated structure.

The enormous material improvement of conditions in Porto Rico under the American régime is now well known, in a general way, through the recent publication at Washington of export and import statistics. From these figures we learn that our shipments to the island have multiplied eight times since 1898, while within the same period Porto Rico exports to the United States have increased from \$2,415,000 to \$12,000,000. But figures, although convincing, often need analysis, and these statistics about Porto Rico will be made more enlightening by a brief but careful examination of the conditions which underlie them.

The American occupation has revolutionized the methods of sugar and tobacco production in Porto Rico, yet it is a fact that the total output of sugar for the present year, 105,000 tons, an increase of fifty per cent. over the previous year, is more than 66,000 tons short of the largest crop produced by the Spaniards in 1879. This apparent inconsistency in favor of the banner years prior to 1898 is, however, easily accounted for

by the larger area at that time under cultivation, as well as by unusual conditions in those years. After the war the crop fell off heavily, no more land was taken up, and land already in cultivation was not properly harvested, by reason of the loss of the Spanish market, the disturbance created by the change of currency, and a general uncertainty as to just what the United States Government intended to do. Three years ago only 56,000 tons were exported, and there was a general expression of dissatisfaction by the Porto Rican growers, some of whom allowed their lands to go on mortgage foreclosure, or sold them under cane to American investors. The situation now, as far as the native growers are concerned, is completely reversed. A steady market and increased prices have brought confidence. Porto Ricans are not selling their cane lands now; they are holding on to them. A few have put centrifugals into their old mills. Others, on the south coast, near Guanica and Aguirre, have abandoned their mills and become colonos of the Americans, growing their cane and sending it to be ground at the big centrales. They keep their proprietary rights, and on a percentage basis make more money than under the former system by their own grinding. Where, three years ago, long lines of bull-carts slowly dragged small loads of cane over the stubble fields to picturesque old muscovado mills, narrow-gauge cane-railroads have been put in, and American locomotives haul trains of ten-ton cars all day and night to feed the ravenous centrales. Counting a section of the old French railroad, now controlled by an American company, sixty miles of track on the south coast are now in use for the transportation of cane.

What seems promising in all this, as well as in the other great agricultural enterprises, back of the visible material progress achieved, is the co-operation in business of Porto Ricans with Americans. In banking, shipping, and in several recently organized companies to carry on local enterprises, the same truth is noticeable. This at least seems plain; whatever they may think of us in other respects, the Porto Rican who wants to make money sees that his interests are bound up with the American. The Porto Rican acknowledges, at least by deed, that he is

behind the times. When he does that, his state of mind is enlightened; when he goes ahead, and, instead of blocking progress, helps to introduce and welcomes the new methods, he is unmistakably exhibiting American traits.

Go up in the tobacco district of Cayey. The transformation there is even more complete than in the sugar district. Valleys, hills, and mountains are planted almost continuously with tobacco. The regularly marked cultivation seems to be spreading with the rapidity of some great plague of nature into districts where it was never known before. Near Caguas the Porto Rican-American Tobacco Company has erected a large new factory, in addition to the building already occupied by it in San Juan. Before the American occupation, and within the last three years, most Porto Rican export tobacco was sent to Cuba for manufacture. The reason for this was twofold: lack of manufacturing facilities on the island, and the very small proportion of native product suitable for wrappers. Many a cigar with a Porto Rican filler has been sold in the States, wrapped in fine Cuban leaf, as a Cuban product. The establishment of new factories, which give employment to all the cigar-makers on the island, has obviated one defect. The wrappers are also coming along. A few miles out of Cayey two hundred acres of tobacco are being grown under cheese-cloth, a process which gives a leaf of the finest texture.

It is reassuring to know that the impressions gained from appearances of the tobacco district are more than confirmed by facts from the office of the Commissioner of the Interior. The crop for the present year, in the neighborhood of 10,000,000 pounds, is the most valuable ever produced in the history of Porto Rico.

While speaking of the benefit to the tobacco and sugar industries of Porto Rico, one cannot ignore the coffee situation. If you exploit tobacco and sugar to a dissatisfied person—and there are such in Porto Rico, plenty of them—he will always come back at you with coffee. Prior to the American occupation, 180,000 acres were cultivated for coffee; the present area, according to the records, is 122,000 acres. Coffee between 1879 and 1898 was the big thing in Porto Rico, exceeding the sugar crop six times,

and in 1896 being valued at more than four times the entire amount of sugar produced in that year. Much of the best class of the island population in the Spanish time was interested in coffee culture and export. All these people have suffered heavy losses, labor with capital. It is natural, perhaps, but unreasonable, to associate the cyclone of 1899, which destroyed two-thirds of the coffee-trees, with the American occupation. A juster contention is, of course, the great drop in prices directly attributable to the change in government. Brazilian coffee controls the American market, where the Porto Rican product at a higher price has not been properly appreciated, and much of the foreign market, formerly certain, has been lost. But even at the present low prices there is plenty of money in coffee. Redemption of abandoned lands and new plantings have been, and are, going forward rapidly, and, according to estimates in the Department of the Interior, the coffee crop for this year will be fully up to the normal again. Moreover, we learn from the recent statistics already alluded to, which are now common property, that the value of the coffee exported to this country has increased from \$21,000 last year to \$500,000 for the present year, 1902-03.

Such material evidences of change as trolley-cars, telegraph, telephone, and other electrical appliances, equipages on the roads, and the great transformation evident in agriculture, significant in themselves as they at first seem, might not be any true indication of popular sentiment. Porto Ricans might welcome the wealth-producing or convenient reforms of the Americanos, with hate in their hearts all the time for the foreign invaders. Effective Americanization must go deeper.

Three years is a short time in which to work visible changes in the life of a people, but that changes have taken place during that time in the dress, manners, and customs of the Porto Rican people cannot be questioned. It is a hazardous venture, from the actions of people, to reach conclusions as to their states of mind, unless those actions be so often repeated as to make it highly probable that they are natural manifestations of sincerity or habit. Single instances here and there would be inconclusive, but in the multi-

plication of instances is apt to lie, inductively, the truth.

I noticed a little ragged boy in San Juan throwing a baseball with the manner and instinctive grace of an American street Arab. I have seen hundreds of other youngsters in the capital as well as in Ponce, Cayey, Mayaguez, Yauco, amusing themselves in the same way and with the same knack. In the yard of the charity school at Santurce I saw five or six games of baseball in progress; little fellows in their khaki uniforms scampering around the bases to an accompaniment of shrill English and Spanish coaching. And they were playing the game, not playing at it, as a moment's observation proved. Four years ago Porto Ricans had never heard of baseball; it is now becoming the insular game. A league has been established at San Juan, and the regular Wednesday and Saturday games between the four teams composing it attract large crowds to the grounds near Fort Cristobal. Enthusiasm among the spectators runs high at these regular games, but a majority of the players are Americans. More important as indicating popular tendency are the games played every afternoon on the grassy slopes along the roadside, near the rifle range, where crowds of men and boys amuse themselves each afternoon. From the range come the steady reports of the Krag's of the Porto Rican regiment; from the baseball grounds the good, wholesome crack of ball on bat. A member of the Executive Council told me that, in his opinion, baseball was doing more to Americanize Porto Rico than express conciliation or legislative acts passed to that end.

Altered styles of dress, chiefly among the better classes, are noticeable. I well remember, three years ago, sitting in the Plazas at Mayaguez and Ponce on the Thursday and Sunday evenings when the band played. Up and down by twos through the lane of chairs rented by the municipality at five centavos paced the girls and women of the city; all classes, poor and rich, democratically assembled together. Some were bareheaded, with flowers in their loosely done black hair; some wore mantillas; all of them had their faces powdered to a pasty whiteness. Whatever charm their personal appearance created was of a "sweet disorder in

the dress;" a candid person would have called them a dowdy lot. Now, in the same familiar places, less than three years later, American and Parisian dressmaking is writ large over the same weekly parades. One scarcely ever sees a mantilla on these occasions; some of the women wear hats precisely like contemporary head-gear in New York. The passing of the mantilla is a misfortune; the hats are much less appropriate and becoming. But with the mantilla the unsightly powdering custom has nearly disappeared; at least it is no longer powder for its own sake. The naturally good complexions of the Porto Rican women glow now with a healthier color beneath a neat and well-ordered coiffure. The women are visibly better groomed. The band plays Sousa's marches, "Mr. Dooley," or airs from "The Country Girl," instead of the mournful minor music of the Danzas. The people laugh and talk as they walk; they are out to see as well as to be seen; young men walk with the women. The artistic value of the change is doubtful; there is a certain sense of incongruity. But unmistakably there is change; there is a stir about it, an added vitality, brightness, spirit.

Less change is noticeable in the local fashion of men's clothes. These have always been simple and rational, khaki and duck chiefly, material and style dictated by the climate. But English and American tailors have found many customers, and their Porto Rican brethren are being compelled to follow their styles. Panama hats, a variety of good grades, are now manufactured on the island, chiefly for export. The stiff and heavy American-made straw hat, by an odd reciprocity, actually has a larger sale at present among the native population than the more appropriate panama.

Dress has changed; manners and customs keep pace. At a ball—or baile, as they say here—given at the Ponce Casino last February in honor of Admiral Higginson and the officers of the fleet then lying in Ponce harbor, time-honored Spanish social conventions were abandoned, as they have been since on similar occasions. Dances were divided; young señoritas, after the northern fashion, sat out dances or intermissions in the foyer or boxes of the adjoining theater with

their partners—a performance bringing social ostracism or engagements under the old standards. This is merely an instance—there are many others indicating what to us seems a more rational and wholesome association between men and women.

It is, of course, quite natural that the English language in three years should have become more commonly used, and this in spite of the fact that the number of Americans now resident on the island is no greater than it was three years ago. The floating population of adventurers and carpetbaggers who flooded in after the war has been steadily drifting away again, for Porto Rico is no place for your very small man, and the legitimate increase by birth and the coming of a better and sounder class of investors and property-holders has barely made good the exodus of the unfit. The shopkeepers and merchants in the towns, the large number of Porto Ricans employed in subordinate positions by the Government, generally know enough English to carry on their transactions in that language without trouble. The stevedores and longshoremen, barbers and cocheros, the little boot-blacks who throng the curbs, even the beggars, and that conservative body in everything but politics, the Insular Police, all have a few necessary English equivalents with which to solicit business, strike a trade, or direct a stranger. But more effective than any other cause in the establishment of English are the American schools.¹ One thousand one hundred and thirty American schools, each filled to overflowing, are determining the speech of the coming generation; a result which of course is being anticipated by the increasing daily use made of English by the sixty thousand pupils enrolled, and its introduction by them into their homes. Spanish has been the language of Porto Rico during four centuries; English in a general way has been used four years. That the latter language has already gained such a place is significant, first, of the eagerness and promptness with which the people of the island have sought to acquire at least the speech of the new régime, and, secondly,

of the progress made towards assimilation since the occupation.

The schools are doing more than establishing the English language in Porto Rico. More than any other agency at work they are accomplishing a rational and thorough Americanization, the effects of which will be permanent. Mr. Brumbaugh, first Commissioner of Education, and his successor, Dr. Lindsay, have set up, in place of the hopeless confusion of the Spanish schools, a compact organization and system in the department of education. American and Porto Rican teachers are working together, teaching by American methods; the results are apparent in the children. I visited a dozen schools in various parts of the island, each representative of its type; industrial, rural, kindergarten, graded and high schools. With one exception, I found the teachers eager and interested in their work; the children attentive and quiet, progress very evidently being made. The schools form the most encouraging document in the records of this American colonial experiment. Over eighty per cent. of illiteracy confronted the Commission in 1900, according to the census of that year. An appropriation equal to the entire insular budget for the current year, by Dr. Lindsay's statement, could be expended in meeting the demand for further extension of the school system, yet, in spite of the inadequacy of funds at the disposal of the department, it is constantly meeting demands in excess of its equipment. Within the last month the long-hoped-for "University of Porto Rico" has been founded, with a board of Porto Rican and American trustees, one of whom is Governor Hunt, and Dr. Lindsay as first President. This institution has just been established upon a firm financial basis by the appropriation to the insular government authorized by President Roosevelt at Oyster Bay, July 1st. By the terms of this order, provided for by Congress, 90,000 acres of unreserved government lands go to the people of Porto Rico. The money from the sale of these lands, valued at \$500,000, will be devoted to educational purposes.

Two other organizations in other ways are accomplishing the same fundamental kind of work that the schools are doing—the Porto Rican regiment and the De-

¹ The Porto Rican School Commission has adopted the unit of fifty as constituting a school. In many cases this enrollment corresponds with or exceeds the capacity of a school building. In other cases one building contains two or more "schools." There are six hundred and fifteen school buildings in use under the Commission.

partment of Charities. Five hundred of the little hungry waifs, ragged and dirty, half or wholly naked, who were running about three years ago, playing like chickens in the dust of the roadsides, have been rounded up into the girls' and boys' charity schools at Santurce. Now they are scrupulously clean, well fed, and neatly clad in the uniform costumes which, under the supervision of a master tailor, are made by the children themselves on the premises. The boys are under military discipline, with their own officers and a first-rate band composed entirely of charity boys. Their daily parade is an object-lesson in itself. These children are associating with the American flag which their proud color-sergeant carries, and with the English speech, their new life of health and something to do.

I have seldom seen a more soldierly, well-set-up body of infantry than the Porto Rican regiment. These young men are born soldiers as they are born musicians and horsemen. They love the martial music, the parade and glitter of military life. At guard mount and dress parade they are nearer West Point appearance than our average militia regiment. Whether they will prove good fighters in the actual business of war remains to be seen. Their American officers say they are sure of them, that men who can walk as these do, unafraid, into machete-play, won't balk at skirmishing or volley-firing with ball-cartridge. They cover hard practice marches at a swinging gait with ease. Of their marksmanship I can myself certify, after two days spent with detachments on the rifle ranges near San Geronimo. No white duck or glitter there; in blue flannel and khaki these dark-faced soldiers lay in the hot sand, under the blazing sun, during hours of steady firing. They were obviously not doing perfunctory work; each man was as keen over his elevation and wind-allowance, and watched the marking at the butts with as much eagerness, as if his pay depended upon his showing. They are stimulated to additional efforts by the presence among their officers of five out of the six best shots in the United States army. Whatever the efficiency of this regiment in time of war, it is clearly accomplishing results in times of peace to

much more than justify its maintenance. It sets a standard of physical excellence, order, and cleanliness before the people.

On the morning of Washington's birthday, February 22, 1903, I watched guard-mount at the Infantry Barracks, and afterwards crossed the street to the old Beneficencia building, where I had been invited to attend the commemorative exercises in the Public School. In the great court of the barracks, surrounded on its four sides by stories of arcaded galleries, a native military band in full uniform, with a perfect peacock of a drum-major at its head, paraded before the long, neat line of the guard for that day. As a special feature, I suppose, they afterwards played the National anthem. In the galleries across the court from where I stood, a crowd of soldiers, off duty, were watching the evolutions below. They were the Ponce companies who had just arrived after a hard march across the island. At the first bar of stirring music every man of them quietly stood erect, and, hat in hand, remained uncovered until the end.

With that picture of the shining barracks court and the motionless blue-clad figures in my mind, I sat a half-hour later at the Public School.

There were appropriate recitations and addresses by boys and girls, all but one in English, and several well-known songs were sung with English words by the whole school. Two girls at the piano and a black-haired boy with his violin played some familiar opera music. The exercises closed with the singing of the "Borinquena" and "America." The Porto Rican national air is haunting. In its minor cadences it seems to hold the melancholy of the tropics, the mournfulness of past greatness. It is a Spanish requiem. The children all knew it by heart; they sang it well, better than "America," but as they sang their faces were expressionless, their manner listless, in perfect sympathy with the music. When they sang our hymn, the unison and rhythm were not so marked, but every face was alert; they were trying, their eyes were bright, the hopelessness was gone from their shrill voices. Those two songs and the manner of their singing, at that particular time and place, seem to represent perfectly the difference between the old and the new—Spanish and American Porto Rico.

Passive Resistance

By C. Silvester Horne¹

THE opposition to the two great English Education Bills, the one dealing with England and Wales and the other with London, has taken an extraordinary line, and one which is being watched with curiosity and apprehension by many friends and foes of the present Government. Thousands of Nonconformists have publicly announced their determination to refuse to pay the new rate. An organization known as the Passive Resistance League has sprung into existence, with an executive composed of well-known leaders of the English Free Churches. Eminent counsel have given it as their opinion that this organized resistance to the Act brings the members of the League within the law relating to conspiracy, and exposes them to criminal prosecution. It has made no difference. Branches of the League have been formed in all parts of the country; at the present time over two hundred are in existence, and the work of enrollment is going on quietly but rapidly.

The situation is a strange one. A generation has passed since English Nonconformity had to fight for its own in this fashion. The last use made of the weapon of "passive resistance" by Free Churchmen was when they allowed their goods to be spoiled rather than pay a rate to support the established Episcopal Churches. In those days it used to be urged that the Church rate was for the purpose of maintaining the Church fabric, and that, as the parish churches belonged to all the parishioners, no injustice was done. Nevertheless, the stalwart Nonconformists retorted that it was a rate in support of a denominational institution from which they conscientiously dissented. Some of them were sent to prison; thousands had their goods distrained upon.

The battle lasted for many years, and ended in the complete victory of the Nonconformists. Church rates can no longer be levied.

As soon as the Education Bill of 1902 was introduced, the Nonconformists protested that a new Church rate was being levied under the guise of an education rate. The reason for this was that the schools of the Church of England were now to be put upon the rates, and yet were to remain under denominational management. Our contention has hitherto been that as soon as an institution becomes a State institution it must cease to be sectarian. This invaluable constitutional principle has now been ignored. The Nonconformist ratepayer will pay his money to Church of England schools, and will lose his ancient privilege of controlling the expenditure of his own money. American readers should understand that in eight thousand parishes in England and Wales there is only one public elementary school available in each parish, and that that school is under Church of England auspices, and that all children in the parish are by law compelled to attend it. The Nonconformist therefore asserts that the new education rate is worse than the old Church rate. The old Church rate went to keep up the parish church, but at least the Nonconformist was not compelled to attend the parish church. The new education rate goes to support a sectarian school, and Nonconformist children are compelled to attend this school. To understand the intensity of the Free Church opposition to this new system something must be known of the social and religious conditions which prevail to-day in many parts of England. The power of the Established Church in thousands of parishes is almost absolute. The squire of the parish, who probably owns most of the land, expects his tenant to be loyal to the Church of England; and multitudes of laborers and small shopkeepers are given to understand that their very livelihood depends on their conformity to the will of

¹ The Rev. C. Silvester Horne is the Chairman of the London Congregational Union, has been pastor of the Kensington Congregational Church, and has lately accepted a call to the Central Hall formerly known as Whitefield's Tabernacle. This church is in the Tottenham Court Road, and will be the center of many religious and philanthropic agencies which are to be brought to bear in a congested London district.—THE EDITORS.

the squire and the parson. The latter is very usually, nowadays, what is known as High Church. The old priestly notion of the ministry has been revived with great success. He repudiates the name Protestant. He regards the Nonconformist as a schismatic and a heretic, and the children of Nonconformists as proper subjects for his priestly influence. Even the "Pilot," which is an Anglican weekly paper of conspicuous moderation and great influence due to its statesmanlike opinions, declares that if the Church of England is to be re-Protestantized ten thousand clergymen must be turned out. These men are interested in the movement for reunion with Rome, and their teaching is hardly distinguishable from that of Rome. The schools which these men manage are the most valuable instrumentality they possess for proselytizing young England. Backed up, therefore, by the social influence of the squirearchy, they are able to make the position of the independent Nonconformist almost intolerable. He may be strong enough to take his own line so far as worshiping at a Nonconformist chapel is concerned, but when he sees his own children's minds set against him and the faith he holds most dear, he is driven to the verge of rebellion. So that when now he is required not only to expose his children to this peril, but to pay his rate that they may be seduced from their principles, he is astonishing the Government by asserting flatly that he will not pay, but will suffer loss of goods or even imprisonment.

By the side of this man who is thus cruelly tried, thousands of Free Churchmen are resolved to stand who live under more favored conditions. Possibly they live where a clergyman is more moderate and enlightened, and where the Church school is well managed. They do not object to the local administration of the act; they object to the act itself, inasmuch as it gives power to the clergy to govern even State schools, and takes away power from the ratepayer to decide how his rate is to be spent. To this they declare they will not submit. The grievance is further greatly aggravated by the fact that in these Church schools which are now to be entirely supported by public funds no Nonconformist can be a head teacher. To the power of the clergy is to be added

the sectarian influence of the principal teacher. Thus a further difficulty is placed in the way of the Nonconformist who desires to be loyal to the law of the land and at the same time to his own principles. We never expected to see, in any period of reaction, the reimposition of religious tests in any branch of the civil service. The payment of a rate that our children may be proselytized at the expense of their parents, and schools supported from the principal teacherships in which all people holding our convictions are expressly excluded, is to thousands of Nonconformists a moral impossibility. No section of the community has been more law-abiding than Free Churchmen. But it has come to this, that they can see no hope for England or for Protestantism in England save in the policy of Passive Resistance to the new Education Act. When a Nonconformist deputation waited on Mr. Balfour, the Prime Minister, to put their case before him, Dr. Fairbairn, speaking for the English Free Churches, declared that to this act they would not submit. But Mr. Balfour treats the gravest issues lightly, and it is probable that for such a statement he cared little. Bishops prophesied freely that the agitation would soon die down. They have never been celebrated for the accuracy of their predictions. The agitation is to-day spreading everywhere. It is, fortunately, very seldom that the English people is on the side of resistance to the law. But to-day, in the great citizens' meetings, the fiercest cheering is reserved for the declaration of Passive Resistance. Among the magistrates who are responsible for the administration of the law, scores have already declared that they will not pay this rate. The other day Mr. Edwyn Holt, of Manchester, resigned certain high public offices and paid a fine of two hundred dollars sooner than be a party to levying this rate; and Mr. Holt is one of the most respected of Manchester citizens. The Lord Mayor of Sheffield is prepared to lay down the Chief Magistracy of that city sooner than pay a sectarian rate. One of the leaders of the movement is Dr. John Manie, of Mansfield College, who was so recently honored at Yale with a doctor's degree. Dr. Manie is now the treasurer of the Passive Resistance

League. In Leeds at one meeting something like a thousand names were enrolled pledged to resist the law. At Coventry many of the leading citizens took the same stand. Well-known members of Parliament are public advocates of the movement. There is no considerable town where knots of men are not engaged in what is likely to prove a bitter and desperate struggle. From Oxford and from Cambridge notable manifestoes have been put forth stating the case for resistance and indicating the conscientious motives that lie behind the policy. It is safe to say that during the next six months there will be interesting and exciting developments. Rumors have already gone abroad that the Government will proclaim the Passive Resistance League, and prohibit public meetings under its auspices. It is even reported that criminal prosecu-

tion will be established and that some Nonconformist leaders will suffer. One thing, however, is certain. The conscience and reason of the country are against the Government and behind the Free Churches. A new feature in the agitation was seen in the recent enormous demonstration in Hyde Park against the bill for London. Nonconformity and the working classes made a great fighting alliance. Not far short of a quarter of a million people acclaimed the speakers and cheered enthusiastically the most uncompromising sentiments. The Government, in carrying out the clerical policy, has overreached itself. It has legislated what it cannot administer; and it seems probable that we shall witness another demonstration of the fact that no act can be operative that has not the moral convictions of the people behind it.

London, England.

The Forest: More About Woods Indians¹

By Stewart Edward White

Author of "The Blazed Trail," "Conjuror's House," etc.

IT must be understood, of course, that I offer you only the best of my subject. A people counts for what it does well. Also I instance men of standing in the loose Indian body politic. A traveler can easily discover the reverse of the medal. These have their shirks, their do-nothings, their men of small account, just as do other races. I have no thought of glorifying the noble red man, nor of claiming for him a freedom from human imperfection—even where his natural quality and training count the most—greater than enlightenment has been able to reach.

In my experience the honesty of the Woods Indian is of a very high order. The sense of *mine* and *thine* is strongly forced by the exigencies of the North Woods life. A man is always on the move, he is always exploring the unknown countries. Manifestly, it is impossible for him to transport the entire sum of his worldly effects. The implements of winter are a burden in summer. Also the return journey from distant shores must be provided for by food stations to be

relied on. The solution of these needs is the *cache*.

And the cache is not a literal term at all. It *conceals* nothing. Rather does it hold aloft in long-legged prominence, for the inspection of all who pass, what the owner has seen fit to leave behind. A heavy platform high enough from the ground to frustrate the investigations of animals is all that is required. Visual concealment is unnecessary, because in the North Country a cache is sacred. On it may depend the life of a man. He who leaves provisions must find them on his return, for he may reach them starving, and the length of his out-journey may depend on his certainty of relief at this point on his in-journey. So men passing touch not his hoard, for some day they may be in the same fix, and a precedent is a bad thing.

Thus in parts of the wildest countries of northern Canada I have unexpectedly come upon a birch canoe in capsized suspension between two trees; or a whole bunch of snow-shoes depending fruitlike beneath the fans of a spruce; or a tangle of steel traps thrust into the crevice of a

¹ Copyright, 1903, by the Outlook Company.

tree root; or a supply of pork and flour swathed like an Egyptian mummy occupying in state a high bier. These things we have passed by reverently, as symbols of a people's trust in its kind.

The same sort of honesty holds in regard to smaller things. I have never hesitated to leave in my camp firearms, fishing-rods, utensils valuable from a woods point of view, even a watch or money. Not only have I never lost anything in that manner, but once an Indian lad followed me some miles after the morning's start to restore to me a half-dozen trout flies I had accidentally left behind.

It might be readily inferred that this quality carries over into the subtleties, as indeed is the case. Mr. MacDonald, of Brunswick House, once discussed with me the system of credits carried on by the Hudson's Bay Company with the trappers. Each family is advanced goods to the value of two hundred dollars, with the understanding that the debt is to be paid from the season's catch.

"I should think you would lose a good deal," I ventured. "Nothing could be easier than for an Indian to take his two hundred dollars' worth and disappear in the woods. You'd never be able to find him."

Mr. MacDonald's reply struck me, for the man had twenty years' trading experience.

"I have never," said he, "in a long woods life, known but one Indian liar."

This my own limited woods wandering has proved to be true to a sometimes almost ridiculous extent. The most trivial statement of fact can be relied on, provided it is given outside of trade or enmity or absolute indifference. The Indian loves to fool the tenderfoot. But a sober, measured statement you can conclude is accurate. And if an Indian promises a thing, he will accomplish it. He expects you to do the same. Watch your lightest words carefully, an' you would retain the respect of your red associates.

On our way to the Hudson Bay we rashly asked Peter, towards the last, when we should reach Moose Factory. He deliberated.

"Thursday," said he.

Things went wrong. Thursday supplied

a head wind. We had absolutely no interest in reaching Moose Factory next day. The next week would have done as well. But Peter, deaf to expostulation, entreaty, and command, kept us traveling from six in the morning until after twelve at night. We couldn't get him to stop. Finally he drew the canoes ashore.

"Moose-amik quarter hour," said he.

He had kept his word.

The Ojibway possesses a great pride, which the unthinking can ruffle quite unconsciously in many ways. Consequently the Woods Indian is variously described as a good guide or a bad one. The difference lies in whether you suggest or command.

"Peter, you've got to make Chicawgun to-night. Get a move on you!" will bring you sullen service, and probably breed kicks on the grub supply, which is the immediate precursor of mutiny.

"Peter, it's a long way to Chicawgun. Do you think we make him to-night?" on the other hand, will earn you at least a serious consideration of the question. And if Peter says you can, you will.

For the proper man the Ojibway takes a great pride in his woodcraft, the neatness of his camps, the savory quality of his cookery, the expedition of his travel, the size of his packs, the patience of his endurance. On the other hand, he can be as sullen, inefficient, stupid, and vindictive as any man of any race on earth. I suppose the faculty of getting along with men is largely inherent. Certainly it is blended of many subtleties. To be friendly, to retain respect, to praise, to preserve authority, to direct and yet to leave detail, to exact what is due and yet to deserve it—these be the qualities of a leader, and cannot be taught.

In general the Woods Indian is sober. He cannot get whisky regularly, to be sure, but I have often seen the better class of Ojibways refuse a drink, saying that they did not care for it. He starves well, and keeps going on nothing long after hope is vanished. He is patient, yea very patient, under toil, and so accomplishes great journeys, overcomes great difficulties, and does great deeds by means of this handmaiden of genius. According to his own standards is he clean. To be sure, his baths are not numerous, nor his laundry days many, but he never cooks

until he has washed his hands and arms to the very shoulders. Other details would but corroborate the impression of this instance—that his ideas differ from ours, as is his right, but that he lives up to his ideas. Also is he hospitable, expecting nothing in return. After your canoe is afloat and your paddle in the river, two or three of his youngsters will splash in after you to toss silver fish to your necessities. And so always he will wait until this last moment of departure in order that you will not feel called on to give him something in return. Which is true tact and kindness, and worthy of high praise.

Perhaps I have not strongly enough insisted that the Indian nations differ as widely from one another as do unallied races. We found this to be true even in the comparatively brief journey from Chapleau to Moose. After pushing through a trackless wilderness without having laid eyes on a human being, excepting the single instance of these French *voyageurs* going Heaven knows where, we were anticipating pleasurably our encounter with the traders at the Factory, and naturally supposed that Peter and Jacob would be equally pleased at the chance of visiting with their own kind. Not at all. When we reached Moose, our Ojibways wrapped themselves in a mantle of dignity and stalked scornful amidst obsequious clans. For the Ojibway is great among Indians, verily much greater than the Moose River Crees. Had it been a question of Rupert's River Crees, with their fierce blood laws, their conjuring lodges, and their pagan customs, the affair might have been different.

For, mark you, the Moose River Cree is little among hunters, and he conducts the chase miscellaneously over his district, without thought to the preservation of the beaver, and he works in the hay marshes during the summer, and is short, squab, and dirty, and generally *ka-win-ni-shi-shin*. The old sacred tribal laws, which are better than a religion because they are practically adapted to northern life, have among them been allowed to lapse. Travelers they are none, nor do their trappers get far from the Company's pork-barrels. So they inbreed ignobly for lack of outside favor, and are dying from the face of the land through dire diseases, just as

their reputations have already died from men's respect.

The great unwritten law of the forest is that, save as provision during legitimate travel, one may not hunt in his neighbor's district. Each trapper has assigned him, or gets by inheritance or purchase, certain territorial power. In his land he alone may trap. He knows the beaver-dams, how many animals each harbors, how large a catch each will stand without diminution of the supply. So the fur is made to last. In the southern district this division is tacitly agreed upon. It is not etiquette to poach. What would happen to a poacher no one knows, simply because the necessity for finding out has not arisen. Tawabinisáy controls from Batchawanúng to Agawa. There old Waboos takes charge. And so on. But in the far north the control is more often disputed, and there the blood law still holds. An illegal trapper baits his snares with his life. If discovered, he is summarily shot. So is the game preserved.

The Woods Indian never kills wastefully. The mere presence of game does not breed in him a lust to slaughter something. Moderation you learn of him first of all. Later, provided you are with him long enough and your mind is open to mystic influence, you will feel the strong impress of his idea—that the animals of the forest are not lower than man, but only different. Man is an animal living the life of the forest; the beasts are also a body politic speaking a different language and with different viewpoints. Amik, the beaver, has certain ideas as to the conduct of life, certain habits of body, and certain bias of thought. His scheme of things is totally at variance with that held by Me-en-gan, the wolf, but even to us whites the two are on a parity. Man has still another system. One is no better than another. They are merely different. And just as me-en-gan preys on amik, so does man kill for his own uses.

Thence are curious customs. A Rupert River Cree will not kill a bear unless he, the hunter, is in gala attire, and then not until he has made a short speech in which he assures his victim that the affair is not one of personal enmity, but of expedience, and that anyway he, the bear, will be better off in the Hereafter. And then the skull is cleaned and set on a pole near

running water, there to remain during twelve moons. Also at the tail root of a newly deceased beaver is tied a *thong* braided of red wool and deerskin. And many other curious habitudes which would be of slight interest here. Likewise do they conjure up by means of racket and fasting the familiar spirits of distant friends or enemies, and on these spirits fasten a blessing or a curse.

From this it may be deduced that missionary work has not been as thorough as might be hoped. That is true. The Woods Indian loves to sing, and possesses quaint melodies, or rather intonations, of his own. But especially does he delight in the long-drawn wail of some of our old-fashioned hymns. The church oftenest reaches him through them. I know nothing stranger than the sight of a little half-lit church, filled with Indians swaying unctuously to and fro in the rhythm of a cadence old Watts would have recognized with difficulty. The religious feeling of the performance is not remarkable, but perhaps it does as a starting-point.

Exactly how valuable the average missionary work is I have been puzzled to decide. Perhaps the church needs more intelligence in the men it sends out. The evangelist is usually filled with narrow, preconceived notions as to the proper physical life. He squeezes his savage into log houses, boiled shirts, and boots. When he has succeeded in getting his tuberculosis crop well started, he offers as compensation a doctrinal religion, admirably adapted to us who have within reach of century-trained perceptions a thousand of the subtler associations a savage can know nothing about. If there is enough glitter and tin steeple and high-sounding office and gilt good behavior card to it, the red man's pagan heart is tickled in its vanity, and he dies in the odor of sanctity—and of a filth his out-of-door life has never taught him how to avoid. The Indian is like a raccoon; in his proper surroundings he is clean morally and physically, because he knows how to be so; but in a cage he is filthy, because he does not know how to be otherwise.

I must not be understood as condemning missionary work; only the stupid missionary work one most often sees in the North. Surely Christianity should be

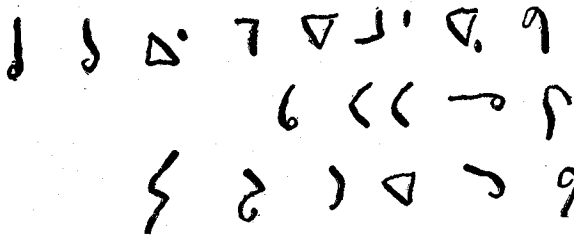
adaptable enough in its little things to fit any people with its great. It seems hard for some men to believe that it is not essential for a real Christian to wear a plug hat. One God, love, kindness, charity, honesty, right living, may thrive as well in the wigwam as in a four-square house—provided you let them wear moccasins and a capote wherewith to keep themselves warm and vital.

Tawabinisáy must have had his religious training at the hands of a good man. He had lost none of his aboriginal virtue and skill, as may be gathered from what I have before said of him, and had gained in addition certain of the gentle qualities. I have never been able to gauge exactly the extent of his religious *understanding*, for Tawabinisáy is a silent individual and possesses very little English, but I do know that his religious *feeling* was deep and reverent. He never swore in English; he did not drink; he never traveled or hunted or fished on Sunday when he could possibly help it. These virtues he wore modestly and unassumingly as an accustomed garment. Yet he was the most gloriously natural man I have ever met.

The main reliance of his formalism when he was off in the woods seemed to be a little tattered volume, which he perused diligently all Sunday, and wrapped carefully in a strip of oiled paper during the rest of the week. One day I had a chance to look at this book while its owner was away after spring water. Every alternate page was in the phonetic Indian symbols, of which more hereafter. The rest was in French, and evidently a translation. Although the volume was of Roman Catholic origin, creed was conspicuously subordinated to the needs of the class it aimed to reach. A confession of faith, quite simply, in One God, a Saviour, a Mother of Heaven; a number of Biblical extracts rich in imagery and applicability to the experience of a woods dweller; a dozen simple prayers of the kind the natural man would oftenest find occasion to express—a prayer for sickness, for bounty, for fair weather, for ease of travel, for the smiling face of Providence; and then some hymns. To me the selection seemed most judicious. It answered the needs of Tawabinisáy's habitual experiences, and so the red man was a good

and consistent convert. Irresistibly I was led to contemplate the idea of any one trying to get Tawabinisáy to live in a house, to cut cordwood with an ax, to roost on a hard bench under a tin steeple, to wear stiff shoes, and to quit forest roamings.

The written language mentioned above you will see often in the Northland. Whenever an Indian band camps, it blazes a tree and leaves as record for those who may follow a message written in the phonetic character. I do not understand exactly the philosophy of it, but I gather that each sound has a symbol of its own, like shorthand, and that therefore even totally different languages such as Ojibway, the Wood Cree, or the Hudson Bay Eskimo, may all be written in the same character. It was invented nearly a hundred years ago by a priest. So simple is it, and so needed a method of intercommunication, that its use is now practically universal. Even the youngsters understand it, for they are early instructed in its mysteries during the long winter evenings. There follows a message I copied from a spruce-tree two hundred miles from anywhere on the Mattágami River.



Besides this are numberless formal symbols in constant use. Forerunners on a trail stick a twig in the ground whose point indicates exactly the position of the sun. Those who follow are able to estimate, by noting how far beyond the spot the twig points to the sun has traveled, how long a period of time has elapsed. A stick pointed in any given direction



A short journey A medium journey A long journey

tells the route, of course. Another planted upright across the first shows by its position how long a journey is contemplated.

A little sack suspended at the end of the pointer conveys information as to the state of the larder, lean or fat, according as the little sack contains more or less gravel or sand. A shred of rabbit-skin means starvation. And so on in variety useless in any but an ethnological work.

The Ojibway's tongue is soft, and full of decided lisping and sustained hissing sounds. It is spoken with somewhat of a sing-song drawl. We always had a fancy that somehow it was of forest growth, and that its syllables were intended in the scheme of things to blend with the woods noises, just as the feathers of the mother partridge blend with the woods colors. In general, it is polysyllabic. That applies especially to concepts borrowed of the white men. On the other hand, the Ojibways describe in monosyllables many ideas we could express only in phrase. They have a single word for the notion, Place-where-an-animal-slept-last-night. Our "lair," "form," etc., do not mean exactly that. Its genius, moreover, inclines to a flexible verb form, by which adjectives and substantives are often absorbed into the verb itself, so that one beautiful singing word will convey a whole paragraph of information. My little

knowledge of it is so entirely empirical that it can possess small value.

In concluding these desultory remarks, I want to tell you of a very curious survival among the Ojibways and Ottáwas of the Georgian Bay. It seems that some hundreds of years ago

these ordinarily peaceful folk descended on the Iroquois in what is now New York, and massacred a village or so. Then, like small boys who have thrown only too accurately at the delivery wagon, they scuttled back home again. Since that time they have lived in deadly fear of retribution. The Iroquois have long since disappeared from the face of the earth, but even to-day the Georgian Bay Indians are subject to periodical spasms of terror. Some wild-eyed and imaginative youth sees at sunset a canoe far down the horizon. Immediately the villages are abandoned in haste, and the entire community moves up to the headwaters of streams, there to lurk until convinced that all danger is past. It does no good to tell these benighted

savages that they are safe from vengeance, at least in this world. The dreaded name of Iroquois is potent even across the centuries.

[TO BE CONTINUED]

The editors are sure that the readers of "The Forest" will mourn the loss of Deuce. Many of them have, in writing to Mr. White or the editors, expressed a real personal interest in Deuce, whose portrait, by the way, appeared in the June Magazine number of The Outlook. Mr. White, who is now exploring a little-known part of California, writes us:

"We crossed the Kern alkali desert; the day turned out the worst in ten years. My two companions and myself gave him all our shares of water as well as his own; we carried him in front of our saddles; we even walked afoot carrying him in

our saddle-blanket. In this way we got him to a cottonwood-tree and a little muddy water. The others then pushed on with all the horses. I stayed with the dog and did all I could for him, but it was no use. The others pushed on to a water-tank. There R—— fell from his horse, and T—— was done up. I lay flat under a bush for three hours until R—— got back with water. You can get some idea of the heat from the fact that the brass buckle on my belt, *even in the shade*, got so hot I could barely touch it.

"Poor Deuce! he was game to the end. He was pluckier, had more intelligence, faithfulness, and affection than most men are capable of. In the dog heaven he must be in the best of it, pointing partridge and quail without number, romping in the surf, climbing the trails, as he loved. But I know he misses the pat of my hand."

Speaking of Charity

By Marguerite Merington

THE little minister walked home with me from choir-practicing.

He was full of plans for re-roofing his church and adding backs to the planks that, bridged between boulders, form the unrestful seats for worshipers at Ingonish. To raise the necessary funds, he thought, our Brooklyn lawyer might be induced to give a lecture on Shakespeare or something to the native fisherfolk, reinforced by the handful of summer colonists within hailing or sailing distance. To all of which I cheerfully assented, though, when he suggested my broaching the project to Mr. Jevons, "Ask him yourself," I replied.

It was as beautiful an evening as one may see on the Cape Breton coast. A fleecy little cloud left over from noonday hung over the squat figure of Ingonish Light, giving it the appearance of a Dutch housewife in a celestial nightcap. In the far west a steady golden glow threw into bold relief the dark chain of hills that anchor Cape Smoky to the shore. Over the meadows came pungent whiffs from the stages where innumerable cod were drying ready for their apotheosis through the medium of the prandial fish-ball into the tissue of New England conscience and

philosophy. I sat outside on the cool doorstep, while in the stuffy parlor of Castle Macallum the minister sought the lawyer and the lawyer's wife, reading their week-old papers from the States.

They heard him out in silence—an ominous sign, since, had these worthy people approved the plan, they would have picked it to pieces, as their wont was, before making it their own. Unencouraged, therefore, the little man ended his petition lamely, with a text that did not apply.

My eye was fixed on the mowing-machine that stood in the haphazard manner of the Cape, its teeth ingenuously shed beside it, patiently rusting in the evening dew, but I felt in my backbone that Mr. Jevons had removed his glasses from his commanding nose and was gesticulating with them in a way that on cross-examination has made a self-convicted liar of many a good man and true.

"Young man!" A pause. "Young man!"

By the shuffle of his boots and the uneasy creaking of his chair a blind person could have seen that the very young man addressed was trying to look superior to his first incumbency and failing dismally.

"Young man, if my understanding did

not belie me, last Sunday you preached a sermon in defense of—I might almost say, advocating—Charity!”

“Yes, indeed, Mr. Jevons. I’m so glad you were awake—I mean, glad you were present! As St. Paul says anent Charity—”

“I know what St. Paul has to say anent it, by which I suppose you mean about it. I knew what St. Paul had to say of Charity before you were born! But you took upon yourself to supplement St. Paul’s brief with some miscellaneous comments of your own on what you were pleased to term the Duty of Giving!”

“Assuredly, Mr. Jevons. As Christians, assuredly it is our manifest duty—yours and mine, sir—to Give!”

“Manifest to whom, sir? I know my own duty, I may be permitted to believe. I don’t need a lad of your youth and inexperience to point out to me my duty! And as a busy man, and a perhaps not wholly useless member of the community, I have not time to hear what you may conceive yours to be. However, what I am trying to get at is that you really believe—for I credit you with sincerity—”

“Thank you, Mr. Jevons! Indeed, I—”

“With sincerity!—you really believe that provident folk should be admonished, nay, bullyragged, into bestowing the substance accumulated by their frugality and thrift upon the wasteful, contemptible creatures that are the scum of the earth, the dregs of humanity, the Poor?”

“Admonished, Mr. Jevons; not bullyragged! As a minister of the Gospel, I—”

“Don’t take refuge in that, young man! When you pound the cushions and lay down pulpit-law to the simple souls of Ingonish, without allowing the other side of the case to be presented to them, what is that, I ask you, but intellectual, rhetorical bullyragging?”

“Excuse me, Mr. Jevons—not that I concede your point, sir! but to come back to Charity: the poor, the destitute, the outcast, however they may have become so, we have them always with us, and we oughtn’t to!—I mean, we ought to!—er, I should say, assuredly in some form they have to live and be provided for.”

“Not necessarily to live and be provided for! Certainly not at my expense.”

“My *dear* sir! You don’t mean— You wouldn’t see them— No, no, Mr. Jevons, I can’t believe that of you! You must be joking, sir. If you’ll allow me, I’ll read you a passage concerning Charity. Like the poor, I have it always with me—ha, ha, ha!” From the nervous laugh that filled in the hiatus, I knew that the little man was fishing among the brown hackles in his pocket for his Bible. “Ah, here it is! Ecclesiastes, eleven, first. About casting thy bread upon the wat—”

“Stop, sir! Pray understand that the foodstuffs left over from my table are not to be disposed of according to the ravings of some mentally disqualified old Hebrew prophet.”

“My *dear* Mr. Jevons! There is no strain of mental disqualification, nor indeed of prophecy, in Qohéleth. Ecclesiastes, you know, who may or may not have been Solomon, and who—”

“There you go. May or may not have been! These are the facts on which theologians try to establish law.”

“Moral law, Mr. Jevons, which has nothing whatever to do with legal law, nor, indeed, with fact! Besides, in addition to Qohéleth, there are other authorities for almsgiving. For example, our old friend St. Paul, ha, ha, ha! God loveth a cheerful giver, saith St. Paul, who, you will remember, was by no means an exclusivist, and—”

Mr. Jevons remembered nothing of the kind. “Young man, I am sixty years old,” he began, albeit wearing his age so debonairly as to render it the shabbiest of shifts in argument. “I am sixty years old, and all my life I have been an ass, sir—an ass! Giving right and left in charity! But I have come to my senses at last! Henceforth I put my hand in my pocket for the benefit of no man but myself! Do I make myself clear? Do you understand?”

“I understand, Mr. Jevons!” The minister’s tone was tearful; he was recalling how, on the preceding Sabbath, into the rusty tin pie-plate that serves Ingonish for alms-basin the lawyer had dropped an unprepossessing wad, which, when tenderly stroked out after service, had shown itself a bill of generous denomination.

“I understand, sir, but natheless—”

“I am glad you do, sir!”

"But natheless I cling to my tenets, and shall continue to preach them to my flock."

"Of course you will, my boy! I don't expect my having been an ass to hinder you from proving yourself one!"

"I am sure I could not have a nobler example, Mr. Jevons."

"And though pitifully, hopelessly in the wrong, you at any rate have the merit of being consistent." The rustle of an interrupted "Eagle" warned the petitioner that his case was closed.

"Er—assuredly—good-night, Mr. Jevons, and God bless you, sir."

"Going? Good-night to you, sir. Good-night!"

"Have you arranged about your lecture," I asked, as the little minister passed out.

"We didn't get to that," he answered, with professional cheeriness, hurrying down the pebbly path.

Half an hour later the squint-eyed woman called.

A jaunty sailor hat of cast-off summer tourist elegance, the jetted velvet jacket over her shabby gingham dress, betokened the occasion of a company-mannerliness that in Cape Breton we usually reserve for funerals. When we had installed her in the one arm, though far from easy, chair the Castle's hospitality affords, she produced a crumpled document, dated that morning, in the minister's hand, and affirming that the bearer, having a consumptive husband and four small children to support, was destitute and deserving of all charity.

This legend Mr. Jevons read, first to himself, then slowly and severely to the bearer, who already knew it by heart. Then, after an impressive pause, "I am sixty years old," he rehearsed, with mournful eloquence, "and all my life I have been an ass, madam—an ass! Giving right and left in charity!"

Meanwhile his wife sat by, loyally striving to banish all sympathy for misfortune from her kindly countenance. The third member of the group owns shamelessly to have waived all theoretical scruples, and, knowing the moral support of a hand-clutch on the weapon that fights the world, to have thrust the contents of her purse into the toil-hardened hand that hung limply from the royal jacket sleeve. One

wandering eye shot a grateful gleam in her direction, but its unmated fellow stared, fixed in fascinated bewilderment upon the orator. At last, "I trust," ended Mr. Jevons, "that I have made myself clear," which he certainly had not done. "I trust you gather that I do not intend to deprave you (addressing you as an average sample of an unprofitable class whose mere existence excites in the bosom of the judicious no higher feeling than contempt!)—to deprave you with a gift of money?" Realizing that something was expected of her, the average sample muttered an inarticulate assent.

"Good!" cried the lawyer. "Then, eliminating money, what is it you need? What do you want?"

"Everything!" gasped the squint-eyed woman.

The lawyer and his wife exchanged glances in which contempt for an unprofitable class was not uppermost. Speaking with one voice, they said, "Come!"

I followed, as, marshaling her like a culprit between them, they led across the meadows to Macallum's store.

"The amount of her husband's credit?" was demanded of King John, who was found in his shirt-sleeves, making up his books.

"A quarter-cantle!"

By this King John, who is a master-fisherman, meant that the squint-eyed woman's husband was entitled to redeem the fourth of a quintal of cod, which is the coast medium of exchange, in commodities.

By a whispered transaction between the lawyer and King John, the credit waxed like a mustard-seed till it included a barrel of flour, peas and beans in bags, potatoes in sacks, bacon by the yard, butter by the tub, tea, coffee, sugar, treacle in proportion, not to mention sundry things in tins. When from an upper shelf he was for bringing down a bottle of Orientally named pickle, expensive in proportion to the time it had stood undemanded in stock, Mrs. Jevons tugged at her husband's sleeve and suggested that for their own sakes the poor dears must not be endued with false notions of luxury; accordingly the lawyer reluctantly compromised on several pounds of peppermint-drops for the children, and tobacco for the consumptive husband, as

essential to the maintenance of life. Also, as Maggie-the-Blacksmith's Red-headed Angus, who keeps cows, opportunely happened in for something to chew, to him was a standing order given for daily quarts of milk to be furnished to these wards of Heaven.

Ecky Macallum and a wheelbarrow accompanied the squint-eyed woman home.

We all parted for the night in some constraint, making conversationally much of very ordinary weather, and forbearing any invidious reference to Qohéleth, who may or may not have been Solomon, and

our old friend St. Paul. But when the lawyer and his wife had shot their door-bolt for the night, on the third member of the group descended the spirit of making things pleasant, that, quaintly enough, however, does not always fay with making one's self popular. Her lips to their key-hole, she remarked: "I am sixty years old, and all my life I have been an ass, sir!—an ass! giving right and left in Charity—"

A heavy boot was thrown across the floor, followed by a word that may be pardoned to hot blood, but never in cold print!

What the Post-Office Might Do

By James L. Cowles

We have the worst postal service of any civilized country in the world. There are improvements adopted in England, France, Germany, and Italy, twenty and thirty years ago, which we have not yet adopted at all or only partially or imperfectly.—*R. H. Dana, "The Appointment and Tenure of Postmasters."*

ON the 13th of May a gentleman presented a suit-case at the Sub-Post-Station, Seventeenth Street and Fifth Avenue, New York, to be mailed to New Haven, Connecticut. The clerk eyed him curiously. Baggage is seldom mailed in this country, save perhaps under Congressional frank, and this person made no pretense to Congressional privileges. He persisted in his demand, however, and the weight of the parcel was found to be eleven pounds three ounces.

The question then arose as to its classification and the consequent postage. Here the stranger became greatly troubled, for he quickly discovered that his tax was to be determined, not by the cost of the service to be rendered his parcel, but by the character of its contents. What difference, he asked, would it make in the cost of handling his suit-case whether it contained magazines or bound books, or seedling potatoes, or pearly barley?

Why should the tax vary from sixteen cents a pound on general merchandise to eight cents a pound on bound books, one cent a pound on magazines posted by publishers to newsdealers and publishers, four cents a pound on magazines sent by one private individual to another, and eight cents a pound on magazines posted by a printer to his publisher?

As to his being a publisher or not, "What had that to do with the cost of the service?" he demanded. Whose business was it whether he intended to eat the things in his suit-case or to plant them, and why should he pay sixteen cents a pound postage in the one case and eight cents a pound in the other?

Once more, what was the particular intent of the law of 1896 that limited the transport of general merchandise by the post-office to four-pound parcels? Finally, why should he be obliged to give up his key to the Government in order to entitle him to second, third, or fourth class postal rates? Was the object of the post-office espionage and taxation, or was its end the public service?

To all of these questions the only possible reply was, "Such is the law and you will have to abide by it. If you would mail your parcel to day, you must mail it letter post and pay letter-post rates."

But there still remained one further recourse. If it could make the round before the inauguration of the contemplated Department improvements(?) which are to reduce the weight-limit of our parcels post conventions from eleven pounds to four pounds six ounces, our parcel (brought within the eleven-pound limit) might be sent to New Haven via New Zealand or Germany. The postage via New Zealand would be \$2.64; via Germany, \$1.95.

This well illustrates the railroad adage, "The longest way round, the cheapest

way home"—the longest haul, the cheapest rate—and probably accounts for the recent arrangements extending our domestic service to Shanghai, China, the intent undoubtedly being to facilitate communications between the Post-Office Department at Washington and the American publishers.

To the ordinary American, however, promptness and despatch are usually of some importance, and it was therefore concluded to send the suit-case to New Haven by the more direct, if more expensive, domestic letter post. Six fifty-cent stamps, one eight-cent stamp, and a ten-cent special delivery stamp (costing in all \$3.68) were accordingly affixed to the right-hand corner of the package, and about 5:30 P. M. May 13 it was duly mailed. At thirteen minutes before eleven o'clock the same evening it was delivered at 91 Park Street, New Haven.

We were very fortunate in our experiment, for a few days later there came to the author of this paper a letter dated Washington, D. C., May 18, 1903, but dictated apparently in Peking, China, Year 1. The letter was signed R. J. Wynne, First Assistant Postmaster-General:

I have to inform you that the postal service is intended for the interchange of correspondence and *not to convey freight or express matter.*

A trunk weighing two hundred pounds, if presented for mailing, prepaid at the letter rate of postage, would not be accepted for mailing were the attention of the Department called to it. Section 3,779, Revised Statutes, is as follows: No package weighing more than four pounds shall be received for conveyance by mail except books published or circulated by Congress. The Department does not *at present* enforce the limit of weight against mailable matter of the first class upon which the full postage is prepaid.

The parcel weighed over four pounds and it was express matter.

Now, I think that Section 3,789 of the Revised Statutes was abrogated, in so far as it relates to both first and second class matter fully prepaid, and as to single books, by the law of 1885, which established the Cent-a-pound Publishers' Post and the Two-cent-an ounce Letter Post, and the rules and regulations of the Post-Office are in accord with this position. In any case, the above letter places the Department in this dilemma. Either it does not know the law or it does not obey the

law. If it be true that the great publishing interest of this country is doing its business, sending out periodicals and newspapers in parcels up to a 150-pound mail-sack contrary to law and at the mere will of a postal official who is knowingly disobeying the law, it would seem to be time that the public should know it.

One thing is made certain. The Department has placed itself on record in favor of restricting the service of the Post-Office to mere correspondence and to a weight-limit of not more than four pounds, even on correspondence packets. Post-Office Auditor Castle took practically this same position last fall in his speech to the New England Postmasters at Boston, when he earnestly prayed them to use all their influence against any further extension of the postal service. It is in direct accord with the thrice-repeated statement made by the ex-Chairman of the House Postal Committee, Mr. Loud, of California, in each of the reports on his bills attacking second-class matter, in which he declared that the Post-Office was not a public necessity, its business could be better done by private corporations, and, finally, that the very existence of the Post-Office is a wrong because it is run so cheaply and so well that its continuance implies its extension and advancement.

It is this powerful opposition to postal advancement and to the very existence of the Post-Office, in Congress and in the Post-Office Department itself, that leaves us subject to-day to the stigma of the Hon. R. H. Dana that we have the worst postal service of any civilized country in the world.

Since 1885 our postal movement has been practically one step forward, two steps back. Never in any corresponding period of the world's history has there been such a decrease in the cost of transportation to the carriers, and yet since 1885 there has been no decrease whatever either in the taxes levied by the carrying companies on the Government or in the postage. Our reforwarding service has been cut down to first-class matter. The principle that the Post-Office should be confined to correspondence was re-enacted again in 1896, when the merchandise post was restricted to four-pound parcels at sixteen cents a pound.

Our system of postal insurance, con-

fined to first-class matter and to a \$25 indemnity, is little more than a farce. Our one step taken in postal advancement has been the inauguration of free rural delivery, and in that France and Switzerland preceded us by upwards of half a century.

As long ago as 1880, Dr. Stephan, the great Postmaster-General of Germany, called round him the representatives of the leading nations of Europe and established the International Parcels Post Union. To-day this service covers thirty-five of the countries of the World Letter Post Union, and more than half the civilized world, but not the United States. Under it eleven-pound parcels go to-day from Germany to Italy for a quarter, to Egypt for forty-five cents, and, by virtue of our one parcels post convention with a European power, to the United States for fifty-eight cents plus our surtax of five cents—in all sixty-three cents.

Switzerland takes eleven-pound parcels from any post-office in the Republic to the most distant chalet on the farthest Swiss Alp for eight cents, this charge also covering an indemnity of three dollars for a delay of over twenty-four hours beyond the proper delivery, and insurance against loss or damage up to three dollars a kilogram.

The Swiss post takes a forty-four-pound packet from the post-office to the address for thirty-three cents. There seems to be no limit to the weight of the Swiss parcel, and its only limit in bulk seems to be the size of a railway car door, two meters in any direction.

The German post would have taken the suit-case—eleven pounds—any distance up to forty-six English miles for six cents, and greater distances within the combined area of Germany and Austria for twelve cents. The German parcels limit is fifty kilos, one hundred and ten pounds; and parcels up to this weight are now interchanged between Germany, Austria, and Switzerland by post.

France, inaugurating her parcels post with a three-kilo weight-limit in 1880, extended the limit to five kilos (eleven pounds) in 1892, and to ten kilos (twenty-two pounds) in 1897; with this result: "The radical measure of 1897, which involved an increase of one hundred per cent. on the weight of the parcels, proved

a success. The business increased very rapidly, proving once more that cheap rates of postage never fail to gain popular favor and that a simple and comprehensive tariff largely contributes to the development of traffic."¹

The English parcels post commenced operations in 1883, and though seriously hampered by the eleven-pound limit imposed by the railroad power in Parliament and heavily burdened by the railway tax of fifty-five per cent. of the postage on railroad-borne parcels, it was also a success; from the outset checking the long-prevailing extortions of the private carriers and compelling them to give better and cheaper services. The English railway rates on parcels under three hundred pounds weight, called "smalls," have been increased in recent years from four per cent. on the larger parcels up to five hundred per cent. on the smaller, but on parcels of eleven pounds and under subject to the parcels service not only was no increase possible, the postal rate has been decreased by a third on all these parcels weighing over a pound.

The great commercial nations of the earth are now handling in their domestic and international parcels services over 375,000,000 a year, having a value of thousands of millions of dollars.

There is an annual interchange of some 50,000,000 international parcels a year. The share of the United States in this international service last year, parcels received and despatched, was less than 150,000.

As long ago as 1901, thirty-five of the great countries of the world had a common international parcels service; seventeen, a common C.O.D. service; thirty-one, a common service for the interchange of letters and boxes of declared value; fifteen issued international letters of identity; nineteen had a common arrangement concerning subscriptions for newspapers and periodicals. In none of these arrangements had the United States a share. Her parcels post conventions with a few countries amount practically to nothing. And yet our Consul from Formosa writes: "I know of no convenience in respect to commercial matters that our Government could offer that would so soon show a profitable return as the institution of a parcels

¹ L'Union Postale, February, 1901.

post with the East. The United States is noted in the East for the superiority of its small manufactures. Countless catalogues of attractive novelties reach the East, and the magazines and trade journals convince us that our wants are many; but so complicated, unreliable, and expensive are the private express services that one finds it impracticable to send to America for anything unless the amount of the order is sufficient to justify having the shipment sent by freight. . . . A parcels post service to the East would be of inestimable value and directly enlarge the sale of our small manufactured articles, novelties, etc., to the East, while, indirectly, by rendering possible the cheap, safe, and speedy transportation of samples, it would be of benefit in increasing the volume of our general exports which are shipped to the East by freight."

As to the inability of our private express companies satisfactorily to perform this service, it would be difficult to find better

evidence than the following reply by a New York forwarding company to a Connecticut manufacturer not long ago as to the possibility of sending a package by express to Teheran, Persia: "We cannot undertake to guarantee any limit of time as to its delivery, nor can we guarantee its safe delivery, nor can we prove delivery if required by the shipper."

The truth is that neither in our domestic or our foreign business can any or all of our private express companies taken together give to our people such a parcels service as the Post-Office can easily perform. No other institution has even now so complete a machinery of collection and delivery either for domestic or foreign service, and this machinery is extending with lightning-like rapidity. The Post-Office, moreover, is the only agency that can subject our private transport companies to effectual competition. Only through the extension of the postal service can the public be protected from extortionate express charges.

The Souls of Black Folk¹

"THE Souls of Black Folk" is defective, valuable, pathetic: defective because it is so characteristically personal, racial, and controversial; valuable, because it gives with absolute frankness a view of the race problem, and still more a feeling concerning the race problem, which are doubtless entertained by thousands of our fellow-citizens; and pathetic, because the situation of a cultivated Afro-American in this country is one of indescribable pathos.

Mr. Du Bois was, we judge, born in New England. His earliest portrayed recollection is as a school-boy in a New England school-house; his first remembered experience one of bitter protest against a God who had made him an outcast and a stranger in his own land. This is the key to the volume. It is a cry, and a bitter cry, not against human wrong merely, but against what, in his feeling if not in his thought, is an irreparable injustice of life. The cry is Greek rather than American, pagan rather than Christian, a protest against fate. It is not easy to read without tears the extraordinary

self-revelation afforded by the chapter on the birth and death of his boy, the irrepressible revolt against the tragedy of the child's prospective life, and the commingled grief and consolation in his death—a consolation more pathetic than the grief. "She who in simple clearness of vision sees beyond the stars, said, when he had flown, 'He will be happy There; he ever loved beautiful things.' And I, far more ignorant, and blind by the web of mine own weaving, sit alone winding words and muttering, 'If still he be, and he be There, and there be a There, let him be happy, O Fate!'"

The old-school physiologists told of a man who had received a gunshot wound so situated that through it the observer could watch all the processes of digestion. Through his own wounds Mr. Du Bois bids the reader look and see the sorrows of a race—not its outward oppressions, but its inward tragedy. Says Shylock to Bassanio: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." Let the reader, if he can, imagine what it would be to live in a country whose edu-

¹ *The Souls of Black Folk*. Essays and Sketches by W. E. Burghardt Du Bois. A. C. McClurg & Co., Chicago.

cated, cultivated, Christian people said this to him; let him imagine himself enjoying art, literature, music, all the higher elements of a scholarly and cultivated life, but shut out from the companionship of nearly all scholarly and cultivated ladies and gentlemen, banished from their society, forbidden their friendship, and his culture and scholarship regarded by them, not as a bond of fellowship, but as a curious psychological phenomenon, a strange exception to the laws of nature, to be wondered at but never to be admired. Something such is the experience of the educated and cultivated negro as Mr. Du Bois experiences it in his own person and portrays it in his pathetic volume.

It must be said, however, that this is not a true portrayal of the "Souls of Black Folk;" it is a portrayal only of the souls of a few black folk. We believe that only thirty-five per cent. of the negroes in the South can read and write; and of these thirty-five per cent. probably only a small minority could be called in any sense educated and cultivated. The souls of some of these educated and cultivated black folk Mr. Du Bois portrays: specifically of a certain class of mulattoes. He writes in singular ignorance of the great mass of careless, idle, happy-go-lucky negroes. It may be said that their condition is even more tragic; but it is a different kind of tragedy. And yet we cannot doubt that in them there is also a potentiality of the bitterness in Mr. Du Bois's soul; that they also feel, though in a dumb, inarticulate, hardly conscious fashion, the sense of isolation, separation, social excommunication, which is so intolerable a wrong to him.

This is the pathos and the partialism of the book; but this is also its value. The Anglo-Saxon, to understand the race problem, must understand how it appears to the exceptionally educated members of the subordinate race. He must understand that the problem is one that cannot be solved by education. Education, in the ordinary sense of that term, meaning thereby the education that gives literary and scientific culture, does but complicate the problem. There are probably very few negroes in the South who are more highly educated than Professor Du Bois. And he is and avows himself to be even

to himself a problem. The most that he can say for his education is that it enables him at times to forget the problem. "I sit with Shakespeare and he winces not. Across the color line I move arm in arm with Balzac and Dumas, where smiling men welcoming women glide in gilded halls. From out the caves of evening that swing between the strong-limbed earth and the tracery of the stars, I summon Aristotle and Aurelius and what soul I will, and they come all with no scorn nor condescension. So wed with Truth, I dwell above the Veil." This is fine; but it is no solution of the problem of nine millions of negroes, for whom and for whose children there is but little possibility of even such temporary flights from the twentieth-century realities into a land of imaginings. It is no solution even for the few; for from the land of imaginings even they must return to the twentieth century. They cannot *dwell* above the Veil; they can at best only make excursions thither.

And this brings us to the grave defect in this volume: its failure to point to any solution of the problem. It describes present conditions with great dramatic vividness, too partially and pessimistically to be altogether truthful, and yet conditions of inward experience which we Anglo-Saxons ought to know, and have known too little. We wish that the volume might be read sympathetically by many white Americans and by no negro; for it ought to stir and broaden the sympathy of the one, and we fear it would only excite the bitterness of the other. But, vivid as it is in description, it offers no remedy, and can hardly be said even to suggest any. It attacks the remedy proposed by Dr. Washington, in a chapter which seems to us singularly unjust. Mr. Du Bois implies that since Dr. Washington came into leadership the negro has lost his political rights. He surely ought to know that long before Dr. Washington was recognized as a leader every Southern State had been taken out of negro control, and negro suffrage had been practically eliminated as a political factor in the Nation. Mr. Du Bois affirms that Dr. Washington's doctrine "has tended to make the whites, North and South, shift the burden of the negro problem to the negro's shoulders, and stand aside

as critical and pessimistic spectators." He surely ought to know that no one man, black or white, has done more than Dr. Washington to arouse Southern interest in the negro's education, and no one man, white or black, excepting only General Armstrong, has done so much as he has to interpret the negro's need to Northern audiences and win from Northern givers aid in supplying it. Mr. Du Bois affirms that "Mr. Washington distinctly asks that black people give up . . . higher education of negro youth." We venture to say that he cannot point out a single utterance of Dr. Washington to justify this accusation. Mr. Du Bois charges Dr. Washington with preaching a "gospel of work and money." He ought to know that Mr. Washington's gospel is character. It would hardly be too much to say that Mr. Du Bois urges the negro to self-assertion, Dr. Washington to self-respect. The whole of the latter's doctrine has been summed up by himself in the four words, "Property, economy, education, and Christian character."

It would seem almost axiomatic that for a race sixty-five per cent. of whom are illiterate, and probably seventy-five per cent. of whom are industrially dependent, first in order of importance, if not in order of time, should come primary and industrial education. But were it otherwise, were it true that Dr. Washington over-emphasizes that phase of education which many of us think pre-eminently needs emphasis just now for both black and white, it would seem that the lover of Shakespeare and Balzac and Dumas, of Aristotle and Aurelius, might emphasize the other phase of education without attacking his fellow-laborer. The development of the negro race of this country in "property, economy, education, and Christian character" needs to be pushed forward by every means and in every department; and the work is so great and the corps of laborers is so small that there is no time or energy to be spared from the common work, no surplus time or energy for one wing to expend in criticising the work of the other.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Answers to Prayer. From George Müller's Narratives. Compiled by A. E. C. Brooks. The Fleming H. Revell Co., New York. 5x7 $\frac{3}{4}$ in. 128 pages. 50c., net.

The founding and maintenance of George Müller's Orphan Houses at Bristol, England, in reliance solely on prayer for the necessary income, enjoy unique celebrity in the history of philanthropy. The history of Müller's work has long been in print. The present volume, authorized by Müller shortly before his death, is a compilation of experiences not heretofore recorded.

Buddhist India. By T. W. Rhys-Davids, LL.D., Ph.D. Illustrated. (The Story of the Nations.) G. P. Putnam's Sons, New York. 5x7 $\frac{3}{4}$ in. 332 pages. \$2.25.

That the progress of research into the past requires the rewriting of history is by this time well understood. In this volume a most competent scholar has undertaken the task of rewriting the story of India during the period of Buddhist ascendancy—that is, for rather more than a thousand years from the sixth century B.C. It is not unlikely that the yet unworked part of the new material which warrants this undertaking has still more correction in store for current opinions than is here presented. Professor Rhys-Davids finds

no ground for the opinion that is crystallized in the phrase, "the immovable East," but, on the contrary, evidence of constant progress from the Vedic period onward. He does not believe a word of the Brahmanic story of the extirpation of Buddhism by a furious persecution in the eighth century A.D. The current conceptions of Indian history have been derived from Brahmin sources. Professor Rhys-Davids writes from a very different point of view—that of the rajput, or noble of the ancient warrior caste, in which many facts appear that have been ignored by the comparatively small Brahmin group who have been generally relied on as authorities.

Correspondence of Lady Burghersh with the Duke of Wellington. Edited by her Daughter, Lady Rose Weigall. Illustrated. E. P. Dutton & Co., New York. 5 $\frac{1}{4}$ x8 in. 220 pages. \$2.50, net.

These letters of Wellington to his niece, the wife of his favorite aide-de-camp, cover a period of nearly half a century, the first being dated several years before Waterloo and the last two days before the Duke's death in 1852. Giving as they do new light on the intimate social and domestic side of the great Duke's character, they form a most important contribution to the literature concerning Wellington.

David Hume: His Influence on Philosophy and Theology. By James Orr, M.A., D.D. (The World's Epoch Makers.) Charles Scribner's Sons, New York. 5x7½ in. 246 pages. \$1.25.

Hume's mission in the world was chiefly negative—to sweep away antiquated modes of thought that needed to be replaced by better. His service to theology and philosophy was great, if measured by the reaction which it caused against his destructive treatment both of religion and of reason. As a master of literary style his merit is unimpeachable. Professor Orr has done full justice to his work and to his character.

Dean of St. Patrick's (The): A Play in Four Acts. By Mrs. Hugh Bell. Longmans, Green & Co., New York. 5x7¾ in. 94 pages. \$1.

The dramatic interest of this five-act play centers in the strange romance of the great satirist's life—the love of the two women, Stella and Vanessa, for Swift, of which so much—and so little—is known. How closely Mrs. Bell has followed the lines of such authentic history of this mysterious connection as has come to us we cannot say; nor how well the play would act. But of its human interest and entire readableness we are altogether sure.

Ethel. By J. J. Bell. Harper & Bros., New York. 4½x7 in. 197 pages.

Distinctly bright and amusing, though rather too reminiscent of the "Dolly Dialogues," are these conversations between a young Englishman and his fiancée. Like them also, they are of a gayety a bit too-sustained for entire spontaneity and naturalness.

Farmer Kilroy on "Ivilooshin." By Kilroy Banks. W. T. Keener & Co., Chicago. 5¼x8 in. 57 pages. 60c.

Geography of Disease (The). By Frank G. Clemow, M.D., D.Ph. (The Cambridge Geographical Series.) The Macmillan Co., New York. 5½x8 in. 624 pages. \$4.

This is mainly a descriptive work, exhibiting the areas of distribution, the factors of distribution, and the comparative virulence in different regions of the various diseases of mankind, together with their etiology, so far as the causes of disease are known or suspected. Epidemic diseases, such as the "grip" and the plague, are also traced in their propagation from place to place. A large amount of interesting information has been compiled in this volume, with many valuable suggestions, and the number of unsettled questions is equally remarkable.

German Ambitions: As They Affect Britain and the United States of America. Reprinted, with Additions and Notes, from The Spectator. By "Vigilans Sed Aequus." G. P. Putnam's Sons, New York. 5x7½ in. 132 pages. \$1.

That these ambitions run crosswise, as well as parallel, to those of the English-speaking peoples is generally admitted. The author of these Letters, and the editor of the London "Spectator," who writes an introduction to them, regard enlightenment as better than ignorance concerning German public opinion, for the purpose of avoiding collisions, so far as practicable. The points of friction and possible collision, so far as we are concerned, are, of course, the Monroe Doctrine and the

tariffs. While the sincerity of the Kaiser is as indubitable as that of the President in their interchange of courtesies, the letter-writers, editors, publicists, and pamphleteers of Germany are by no means a negligible factor in the determination of public policies. The numerous utterances of these embodied in this volume are not put forward to foment resentment and ill will, but simply as cautionary lights, and in the interests of international prudence and peace.

Great Revival (A): The Story of R. A. Torrey and Charles Alexander. Edited by David Williamson. The Fleming H. Revell Co., New York. 7x9½ in. 87 pages. 50c., net.

History of Franklin and Marshall College. By Joseph Henry Dubbs, D.D., LL.D. Illustrated. Published by the Franklin and Marshall College Alumni Association, Lancaster, Pa. 6½x9½ in. 402 pages. \$2.50, net.

History of Roman Literature (A). By Harold N. Fowler, Ph.D. (Twentieth Century Text-Books.) D. Appleton & Co., New York. 5x8 in. 311 pages.

This is a fit and attractive companion book to the author's "History of Ancient Greek Literature," published early in 1902, and, like that, pursues the subject to a late period, ending with the Christian philosopher and statesman Boëthius in the sixth century. Like that, also, it is not only a history of the literature of Rome, but an introduction to it. Its personal sketches and critical estimates of Roman authors are finely drawn. Yet it seems that these authors should have been more frequently introduced to speak for themselves. Cicero needed illustration by more than extracts from his orations and letters; he was a philosopher also; his thoughts on immortality, as in *De Senectute*, are apposite to our century as well as to his. As to Pliny, also, it could hardly have been anything but an oversight that failed, in the account given of his letters, to mention and to quote the earliest extant account of Christian worship from his letter to Trajan, about 112 A.D. The value and interest of the work would be considerably enhanced by an additional score or two of such well-chosen selections.

Idyls of the Gass. By Martha Wolfenstein. The Macmillan Co., New York. 5x7½ in. 295 pages. \$1.

These tales and sketches of Jewish life in a German village a generation ago have both humor and pathos, and moreover are imbued with true literary sincerity and feeling. They are full of quaint and, to most of us, novel bits of tradition and custom as they were in the old Judengasse. These stories may be compared not unfavorably with Mr. Zangwill's early work in this direction. The author writes with simplicity and naturalness, and her characters, though types, have also the breath of individual life.

Influence of Christianity upon National Character Illustrated by the Lives and Legends of the English Saints (The). Being the Hampton Lectures Preached before the University of Oxford, 1903. By William Holden Hutton, B.D. E. P. Dutton & Co., New York. 5½x9 in. 385 pages. \$4, net.

These lectures mainly consist of biographical memoranda of the men and women of England,

from the earliest times down to the separation of the Church of England from the Church of Rome, who were canonized for their piety. Their influence on the national character is inferred from their canonization. The legends gathering about their names show to what moral qualities they attracted popular admiration; e.g., the mythical St. George, the patron saint of England, had "courage, devotion, loyalty, faith." The inference of the lecturer is not to be accepted without large qualification. Christianity undoubtedly molds national as well as individual character. But to instance the Chinese convert to present-day Christianity, and his consequent substitution of progress for stagnant immobility, as illustrative of any change wrought by mediæval saints on English character, puts a strain on belief. The religion of mediæval England was hardly more than a baptized paganism, and the virtues of its saints were by no means alien to the Teutonic blood of England before its conversion. Mr. Hutton's sacerdotal point of view appears in his uncritical admiration of Saint Thomas Becket, and in his justification of the sainthood of King Charles I. as a martyr to the English Constitution, dying in defense of his trust. Some curious lore will be found in this volume; e.g., the *Blutaberglaube*, which occasioned the massacre of Jews at Kishenev, originated in England in the twelfth century, but, except in a single judicial trial in the thirteenth century, with no fatal result.

Jewish Encyclopædia (The): A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Prepared by more than Four Hundred Scholars and Specialists under the Direction of the following Editorial Board: Cyrus Adler, Ph.D.; Gotthard Deutsch, Ph.D.; Richard Gottheil, Ph.D.; Emil G. Hirsch, Ph.D., LL.D.; Joseph Jacobs, B.A.; Isidore Singer, Ph.D., and others. Vol. IV. Chazars—Dreyfus. Illustrated. Funk & Wagnalls Co., New York. 7¼x11 in. 688 pages.

A prominent article in this volume is devoted to the Dreyfus case—twenty-nine pages. The article on Chronology is exhaustive and valuable. The Hebrews are found working with round numbers and uncertain eras thousands of years after the Babylonians had introduced precise method. Christianity, in the long article devoted to it, is recognized as not an end, but a means to lead up to the brotherhood of man and the Fatherhood of God. In this Jews and Presbyterians are found agreeing. This volume exhibits the learning and ability that have marked its predecessors, and, like them, is copiously illustrated.

Life and Letters of Sir George Grove, C.B. By Charles L. Graves. The Macmillan Co., New York. 6x9 in. 484 pages. \$4.

Reserved for later notice.

Life of Father Dolling (The). By Charles E. Osborne. Longmans, Green & Co., New York. 6x9 in. 357 pages.

Reserved for later notice.

Man at This Earth to the Man Possible of an Essential Being of the Universe. By Leonidas Spratt. The H. & W. B. Drew Co., Jacksonville, Fla. 6x9 in. 412 pages.

Master of Millions (The). By George C. Lorimer. The Fleming H. Revell Co., New York. 5x8 in. 588 pages.

In this melodramatic novel a poor Scotch laddie is driven from home, the victim of circumstances. Half a century later, as the "master of millions," he returns incognito, dispensing lavish poetic justice to the innocent and guilty in any way concerned in his early and unmerited disgrace, or to their bewilderingly numerous surviving descendants. The incidents, characters, and conversations that crowd the pages of this over-long book are often unnatural or improbable.

Moral System of Shakespeare (The). By Richard G. Moulton, M.A. The Macmillan Co., New York. 5x7¾ in. 381 pages. \$1.50.

This is a work of the first rank in critical literature. Its extent and complexity are such that a brief account of it must be limited to its regulative ideas. Professor Moulton thinks that Shakespearean commentators have systematized to excess, yet, so far as a morally ordered world is discovered in the creations of the dramatist, a moral system is discovered, and as much of this may be found as is found in real life. Our study of real life, Professor Moulton justly says, requires, like the study of physical nature, experiment as well as philosophy, and for lack of this is still in a backward state. The physicist contrives peculiar combinations in his laboratory, and discovers what nature will do under given conditions. Just this is what the poet and fiction-writer do in the combinations they create with the common material of human life; their work is the experimental side of the philosophy of life; their range is as much wider than that of the daily observer of things about him as the world revealed by the telescope and the microscope is larger than that seen by the naked eye. The study of plot is the basis of Professor Moulton's treatment of his subject. What Providence is in the real world, that is plot in the dramatist's world, its providential scheme, ordered on moral principles that may be co-ordinated into system. Among the great questions of a moral system are the connection between character and fate, and the unseen forces that determine the issues of voluntary action. In the exhibition of these, in the contrived course of events, in the sympathetic response of the spectator to the spectacle, is the moral system of the poet to be traced. In working out these conceptions through a critical study of the plays, Professor Moulton exhibits, first, the root-ideas of Shakespeare's moral system; next, Shakespeare's world in its moral complexity; then, the forces of life in Shakespeare's moral world. All this is for the general reader. The technical critic has also his share, perhaps his surprise, in the Appendix, containing formal schemes of plot for all the plays. Professor Moulton regards the current schemes as in bondage to the principles of the Greek drama, antipolar as its severe simplicity is to the complexity and free play of the Shakespearean. But the new literary material of the Shakespearean drama demands a new method of dramatic analysis to bring out its

peculiar artistic glory. The work we have thus concisely described takes rank among the notable books of the year.

My Relations with Carlyle. By James Anthony Froude. Together with a Letter from the Late Sir James Stephen, Bart., K.C.S.I. Dated December 9, 1886. Charles Scribner's Sons, New York. $5\frac{1}{4} \times 8\frac{1}{2}$ in. 79 pages. 50c., net.

This pamphlet of seventy-nine pages is published by Ashley A. Froude and Margaret Froude. It was found after Mr. Froude's death in a despatch-box with a copy of Mr. Carlyle's will and a few business papers. The title correctly describes it. It is a full statement of Mr. Froude's relations with Mr. Carlyle, his acquaintance with both Mr. and Mrs. Carlyle, and the manner in which the materials employed by him in writing the "Life of Carlyle" and the "Letters and Memorials of Jane Welsh Carlyle" came into his possession. It is published at this late date as a necessary defense from the savage attack made on Froude's memory in connection with the "New Letters and Memorials of Jane Welsh Carlyle" by Alexander Carlyle and Sir James Crichton-Browne. We do not think it necessary to go into the story as here told. It must suffice to say that, after a careful reading of the pamphlet, and a previous reading of both Mr. Froude's "Life of Carlyle" and "Letters and Memorials of Jane Welsh Carlyle," and the severe assault both upon them and Mr. Froude by Mr. Alexander Carlyle and Dr. Crichton-Browne, we agree in the judgment expressed by Sir James Stephen, who was co-executor with Mr. Froude and familiar with the difficult problem which Mr. Thomas Carlyle had devolved upon him. This judgment will, we think, be conclusive with most independent students of this matter as to Mr. Froude's integrity of character and loyalty of spirit, and we therefore give it here at length and accept its conclusion as our own:

For about fifteen years I was the intimate friend and constant companion of both of you, and never in my life did I see any one man so much devoted to any other as you were to him during the whole of that period of time. The most affectionate son could not have acted better to the most venerated father. You cared for him, soothed him, protected him as a guide might protect a weak old man down a steep and painful path. The admiration you habitually expressed for him both morally and intellectually was unqualified. You never said to me one ill-natured word about him down to this day. It is to me wholly incredible that anything but a severe regard for truth, learnt to a great extent from his teaching, could ever have led you to embody in your portrait of him a delineation of the faults and weaknesses which mixed with his great qualities.

Of him I will make only one remark in justice to you. He did not use you well. He threw upon you the responsibility of a decision which he ought to have taken himself in a plain, unmistakable way. He considered himself bound to expiate the wrongs which he had done to his wife. If he had done this himself, it would have been a courageous thing; but he did not do it himself. He did not even decide for himself that it should be done after his death. If any courage was shown in the matter, it was shown by you, and not by him. You took the responsibility of deciding for him that it ought to be done. You took the odium of doing it, of avowing to the world the faults and weaknesses of one whom you regarded as your teacher and master. In order to present to the world a true picture of him as he really was, you, well knowing what you were about, stepped into a pillory in

which you were charged with treachery, violation of confidence, and every imaginable base motive, when you were in fact guilty of no other fault than that of practicing Mr. Carlyle's great doctrine that men ought to tell the truth.

Make any use you like of this, and give it any degree of publicity which you think desirable.

In indorsing this judgment we do not say that we agree with Mr. Froude's interpretation of Carlyle. Both Mr. and Mrs. Carlyle indulged themselves habitually in extravagancies of feeling; and they gave expression to their extravagancies of feeling in further extravagancies of language. They are neither of them to be taken as seriously as Mr. Froude takes them. But that he has honestly reported them as he understood them, and that he was conscientious in his endeavor to perform the delicate and difficult task which Mr. Carlyle intrusted to him, but which we agree with Froude in thinking he never ought to have undertaken, appeared to us on the first reading of his work, appeared even more clearly in reading the indictment preferred against him by his critics, and seems to us demonstrated beyond reasonable question by this pamphlet.

New Shakespeareana: A Twentieth Century Review of Shakespearean and Dramatic Study, conducted by the Shakespeare Society of New York. Vol. II. No. 2-3. April-July, 1903. Published for the Society by the Shakespeare Press of Westfield, New Jersey. $6\frac{1}{2} \times 10\frac{1}{2}$ in. 126 pages. 75c.

Principles and Ideals for the Sunday-School: An Essay in Religious Pedagogy. By Ernest De Witt Burton and Shailer Mathews. The University of Chicago Press, Chicago. $5 \times 7\frac{1}{2}$ in. 206 pages.

Those who have used the "Constructive Studies in the Life of Christ" will welcome this new work by the same author. It seems to be, though not professing to be, an earnest of what may be expected from the newly formed Religious Educational Association. With generous appreciation of all good work heretofore done in Sunday-schools, it recognizes the fact that methods which were satisfactory ten years ago have become antiquated in the present supremacy of the historical method; that the present generation is suffering from much ignorant and fanatical Bible teaching to which it has been subjected; that the churches must rouse themselves to readjust their methods and ideals of Bible study, lest these suffer longer shame in contrast with those of secular instruction. No more valuable book on the various problems of the Sunday-school has yet appeared.

Sir William Johnson. By Augustus C. Buell. Illustrated. D. Appleton & Co., New York. $5 \times 7\frac{1}{2}$ in. 281 pages. \$1, net. (Postage 10 cents additional.)

There is less of picturesqueness and dramatic vigor in this biography than might well be hoped for from its subject. The work has been done carefully and the result is adequate as a historical narrative, but deficient in color and vivacity. Johnson's unusual character and singular domestic life, his relations and dealings with the Indians, the part he took in the troublous times preceding the Revolution, his services during the war itself, and the important episode of Pontiac's War, all make his story of peculiar interest and value.

Correspondence

The Alaska Boundary

To the Editors of The Outlook :

Commenting on the Alaska Treaty, you say the Canadians rejected Mr. Hay's proposal three years ago, "because they were contending for arbitration, a suggestion emphatically declined by our Government." Protocol No. LXII. proves the contrary. It states that the British Commissioners proposed that the boundary between Alaska and Canada "should be referred to arbitration;" the Arbitral Tribunal to consist of three jurists of repute. Further on it states, "The Commissioners of the United States accepted this proposal, but desired an amendment in relation to the Arbitral Tribunal. They then presented the project of articles, as modified, which was as follows:

Article I. An Arbitral Tribunal shall be immediately appointed to determine the boundary line between the Territory of Alaska and the Dominion of Canada within the limits defined in the following Article III.

Article II. The Tribunal shall consist of six impartial jurists of repute, three on the part of Great Britain, nominated by the Judicial Committee of her Majesty's Privy Council, and three on the part of the United States, nominated by the President.

Article III. empowered the arbitrators to determine the boundary line in accordance with the Anglo-Russian Treaty of 1825 and the Russian-American Treaty of 1867; but attached a condition of arbitration which the British Commissioners could not accept, because it proposed to condone and validate "the occupation by the United States of land in British territory which justice, reason, and the equities of the case do not require." This was the main cause of the suspension of the High Commission of 1898-9.

You also state that on the discovery of Klondike gold in 1897, "Canada succeeded in persuading England to take up the contention that the eastern boundary of Alaska was originally measured from the outer rim of the islands skirting the coast and not from the edge of the mainland." Having investigated all the State papers on this question, I can find no contention on behalf of Canada that the boundary was to be measured from "the outer rim of the islands skirting the coast." But in Senate Executive Document No. 146 (1888-9) you will find the claim as to the boundary stated by the Imperial

officer in charge of the International Boundary Survey, and by the Dominion officer, who had conferences with Mr. Dall in Washington early in 1888, to see if they could settle upon a line satisfactory to both countries. Both had before them and discussed the Imperial officer's report on the Alaska boundary dated 1885, in which he set forth the claim which has always been maintained by Great Britain and Canada, as follows (see page 24, Ex. Doc. No. 146): "In the second clause of the fourth article provision is made for the case of the mountains being found more than ten marine leagues inland, and it is there laid down that the measurements shall be made, not from inlets, but from the ocean." And he adds, "The word 'ocean' is wholly inapplicable to inlets."

Senator Sumner, in 1867, described the lisière as "a margin of the mainland *fronting on the ocean*, 30 miles broad;" and in 1890 Mr. Secretary Blaine in a despatch to the British Ambassador described it as "a strip of land at no point wider than 10 marine leagues *running along the Pacific Ocean*, from 54° 40' to 60°." Canada has always agreed to these interpretations of the treaty.

Canada became a party to the dispute in 1871, and from 1872 to the present she has yearly presented urgent and conciliatory offers to have the dispute as to the boundary line adjusted, or referred to what ex-President Cleveland has designated as "the honorable rest and justice found in arbitration, the refuge which civilization has builded for the nations of the earth, and from which the ministries of peace issue their decrees." Canadians are indifferent whether the result of the finding of the proposed Commission is called (as you have) an "adjudication" or an "award," so that this boundary controversy may be got out of the way of business and other negotiations.

THOMAS HODGINS.

Toronto.

[A study of all the correspondence leading up to the Treaty of 1825 shows that the purpose of that treaty was to give to Russia a continuous strip of territory

on the mainland around all the inlets or arms of the sea; that this territory was to be ten marine leagues wide unless there existed inside that limit a chain of mountains which constituted a watershed between the two countries. Now, on the summits of the Chilkoot and White Passes there is a natural watershed less than ten marine leagues from the coast, and hence, under our present *modus vivendi* with Canada, our boundary has been brought nearer to the coast line at these points. If it can be shown that such a watershed exists elsewhere, the boundary line should be changed accordingly; but the Canadian claim that the line should follow, not the actual indentations (as provided for in the Treaty), but the general trend of the coast, is shown by the diplomatic correspondence leading up to the treaty to rest on insufficient basis. Though the above letter comes from a distinguished Canadian Judge, it does not change our views regarding the justice of the American position that the Alaska boundary question is one for adjudication, not arbitration.—
THE EDITORS.]

Unions and Earnings

To the Editors of The Outlook:

Under the heading "Do Unions Restrict Earnings?" in The Outlook for May 30, "C. A. B." raises a point which he considers a weakness of labor organizations and an injustice to extra-skilled laborers, namely, that the minimum-wage principle adhered to by labor unions "ignores the premium that civilization places upon individual skill."

But, first, the fear expressed by "C. A. B." that the minimum wage discourages the acquirement of skill is needless, for the personal nature of employment is never lost sight of, never lacking—I am always working for Mr. Smith, who is apt to discharge me at any time; that aptness recedes, of course, as my skill advances, but it never ceases. There is selfish incentive enough to increase skill, not to mention the most powerful urgings of pride.

But the most potent of all inducements to acquire skill and use it is the spirit of fairness to fellow union men. This spirit involves an essence of true unionism, is not selfishness and is not the pride that

may fringe upon vanity. A man who has been a member of a union long enough and intelligently enough to love it has a motive for excellence by far more laudable than the selfish scramble for a slight advance in wages which would be his spur were he ignorant of the best that is in unionism.

The motive of the skilled laborer, of the true union man, which transcends the every-man-for-himself scramble is: To do his more with an equal expenditure of energy to that with which his inferior does his less, because he owes it to his weaker brother, because he owes it to his employer, and because he owes it to his sense of fairness.

It is as if a strong man and a weaker one contracted with an employer to carry five hundred pounds of material a certain distance. The weaker man is able to shoulder two hundred pounds. The stronger man owes it to the weaker to take up the three hundred pounds remaining, if it costs him no more of energy. The stronger man owes it to his employer to work as hard as the weaker, since both are to receive equal wages. The stronger man owes it to his sense of fairness to do his seemingly larger part. A. C. G.

Christodora House

To the Editors of The Outlook:

In the paragraph on Christodora House in The Outlook of May 30 an old address of Mr. Sexton, the Treasurer, is given. His present business address is 7 Maiden Lane. Contributions may be sent at any time, however, addressed simply to Christodora House, 147 Avenue B, New York City. E. S.

A Short Creed

To the Editors of The Outlook:

The following may be added to the brief statements of beliefs collated by Professor Herbert D. Foster, of Dartmouth College, in The Outlook for June 27:

The following satisfies me as a definition of What is Christianity?

1. The life of Christ in the soul.
2. The love of Christ in the heart.
3. Loyalty to Christ in the life.
4. Giving Christ to others our work.

(Rev.) E. J. FOOTE.

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